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THE STORY OF CONNECTICUT

BY
LEWIS SPRAGUE MILLS

SUPERVISING AGENT FOR THE CONNECTICUT STATE BOARD OF EDUCATION,
1908-1932; AUTHOR OF "CITIZENSHIP AND GOVERNMENT IN THE
UNITED STATES" AND OF "CITIZENSHIP AND GOVERNMENT
IN CONNECTICUT"

*"Qui Transtulit Sustinet," the motto of light,
'Neath the folds of that banner we strike for the right,
Connecticut's watchword, o'er hill and o'er plain,
The hand that transplanted, that hand will sustain.*

—S. S. WELD.

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FOREWORD

BY GEORGE S. GODARD, STATE LIBRARIAN, HARTFORD,
CONNECTICUT

American History is the story of American discovery, settlement and development, clearly stated in a simple and connected manner, in good literary form, properly illustrated, to assist in making real, in our day, the life and activities of our past.

While the writing and teaching of local history is desirable and necessary to promote pride and patriotic sentiment in family and community, such local history should not overshadow the history of the nation, but should contribute to those facts and events which, when correlated and restated, broaden our grasp of American history as a whole, and awaken within us a greater love for our home and country, and lead us to value our privileges and duties as American citizens.

I believe that *The Story of Connecticut* by Lewis Sprague Mills, A.M., so many years so closely identified with the work of the State Board of Education of Connecticut, will be found to meet these requirements and have these results.

INTRODUCTION

BY E. W. BUTTERFIELD, COMMISSIONER OF EDUCATION
FOR THE STATE OF CONNECTICUT

On a valued shelf in my library is a small brown volume. It was written in Connecticut and it represents one of the first American histories to be used in schools. It has a few chapters devoted to the Indians, to the colonial settlers, and to the Revolution, and then it devotes a brief chapter to each President and his administration. Van Buren is the last President described. Lafayette is given some space, but Franklin is not mentioned, and it will be seen that the author thought of American History as the exploits of eight men, each separately important for four or eight years. In fact, the book closes with these words, "What forbids the little boy who reads this book, and who attends carefully to the words of his master, from becoming some day the President of these United States; and the little girl may become the President's lady."

In a similar way Dickens, in his *Child's History of England*, makes a history consist of an animated and very real table of Kings and Queens and it closes with a prayer for long life for Queen Victoria, a petition which, as we know, was granted.

Neither history has much to say about climate, geographical features, common people, or making a living. Now we come to a new book, *The Story of Con-*

necticut, the latest book for use in our schools, and we find a history that is not divided into gubernatorial administrations; a history that considers Israel Putnam, Roger Sherman, Noah Webster, Charles Goodyear and others, not as peaks of isolated goodness, but as types of the good Connecticut men who have been working here for three hundred years. This book by L. S. Mills, experienced as a Connecticut supervisor, teacher and student, tells of our rivers and mountains, our fields and forests, our factories and offices, and it shows how the State has made its people and how the people have made their State. It will bring into many schools and to many people knowledge and affection for Connecticut.

PREFACE

"Let children learn the mighty deeds
Their sires achieved of old;
And still, as time to time succeeds,
To them the tale unfold."

—SAMUEL DAVIS.

On April 12, 1918, I was appointed by authority of the Connecticut State Board of Education, as Chairman of a committee of three to prepare a pamphlet on the history of Connecticut. The other two members, pressed by many duties, were unable to take up the work. The time limit set by the State passed, and the committee assignment lapsed, with the work unfinished.

As a boy, I often wondered how the hills and valleys were formed, and how old they are; how the Indians lived; by whom and how were our fields, and hills, and rivers found, and how were our towns and cities started; how were the boundaries of our State fixed; what the early people did and what were their ideas and customs; what were their beliefs and what were their hopes and fears; who were their leaders and what part did the people of Connecticut take in the arts of peace and war, as the thirteen colonies grew into our present great nation?

With the start made in 1918, the work has been continued in the midnight hours, and during vacations, searching year after year for the answers to my boy-

hood questions. Sometimes the search has led into deep valleys beside winding streams, in wide fields, and on steep mountainsides. Sometimes, too, the search has led into the present homes of Connecticut Indians. Days and weeks have been spent in libraries among old records and in the reading of books, old and new, about our State. Sometimes valuable information has been found on monuments and memorial tablets. Men and women of great age have related past events, or have pointed out historic spots; others have sent clippings, letters, and pictures. Still others have read and corrected what I have written, and so, little by little, *The Story of Connecticut* has been prepared.

Special effort has been made in Chapter II to give as clear a picture as possible of the geologic eons of the past—change—change, until we come to know that the hills and valleys are not everlasting.

In Chapter IV there has been brought together for the first time from many sources as true a description of life and customs among Connecticut Indians as is possible in a brief space. Children enjoy studying and impersonating the picturesque life of the Indians, and it is hoped that Chapter IV may lead them to recognize many of the finer qualities of the Indians.

A knowledge of how our boundaries were fixed; how our industries and institutions have grown; how our privileges and rights have been secured and safeguarded, will cause us to hold them in greater esteem. By reason of this knowledge and appreciation, we shall make better use of the freedom, protection, and oppor-

tunity that has been secured for us through three hundred years of history, and more fully understand the part Connecticut has taken and may take in the history of our country.

Bancroft, the great historian, once said of Connecticut, "There is no State in the Union, and I know not any in the world in whose early history, if I were a citizen, I could find more of which to be proud and less that I should wish to blot," and so,

As we look back along the years
To where the settlers guard the gate
And bravely toil midst hopes and fears
As bit by bit they build our State,

let us remember that its reputation for the past three hundred years is secure, but its future reputation depends on what you and I and others do, to-day, to-morrow, and all the days that are to come.

LEWIS S. MILLS.

ACKNOWLEDGMENTS

My sincere thanks are extended to George S. Godard, State Librarian, for help and inspiration; to Richard S. Lull and Malcolm R. Thorpe of Peabody Museum of Natural History at Yale University, for reading and revising the chapter on "How Connecticut Was Made"; to Arthur L. Peale of Norwich for help in securing data for the account of Samson Occom and for reading all the Indian chapters; to Doctor Frank G. Speck of the University of Pennsylvania for final reading of Chapter IV and for permission to quote from his writings on the Mohegan-Pequot Indians; to Miss Gladys Tantequidgeon, present Secretary of the Mohegan Indians of Connecticut, for invaluable help in the account of the Indians as given in Chapter IV; to my son, Lewis S. Mills, Jr., for long hours in copying manuscript and looking up needed information; to Albert C. Bates of the Connecticut Historical Society; to the Hartford Courant and Hartford Times; to Austin F. Hawes, State Forester; to H. W. Irving of the Connecticut River Banking Company; to Library of Congress; to Federal Navy Library; to N. S. Light, Director of Rural Education; to Henry P. Sage, New Haven, and the many librarians, teachers, and others who have helped secure information and illustrations.

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CHAPTER I

ADRIAN BLOCK, THE DISCOVERER OF CONNECTICUT

No lighthouses guided the sailors,
No breakwaters sheltered the bays,
No bridges of steel spanned the rivers,
Just wilderness bordered the ways.

More than three hundred years ago Captain Adrian Block and Cornelius Hendrickson set sail from Holland with four ships; the Little Fox, the Nightingale, the Tiger and the Fortune. This Dutch fleet crossed the Atlantic to New Amsterdam, now New York, for the purpose of discovery and trade.

In order to encourage discovery and trade, the government of Holland had promised exclusive right of trade, for the time necessary for four consecutive voyages, to all who found new lands.

There were then a few houses and a Dutch village on Manhattan Island. Hudson, sailing under the flag of Holland, had discovered this island in the Hudson River in 1609, and by reason of this the Dutch claimed the island, the river and the surrounding country.

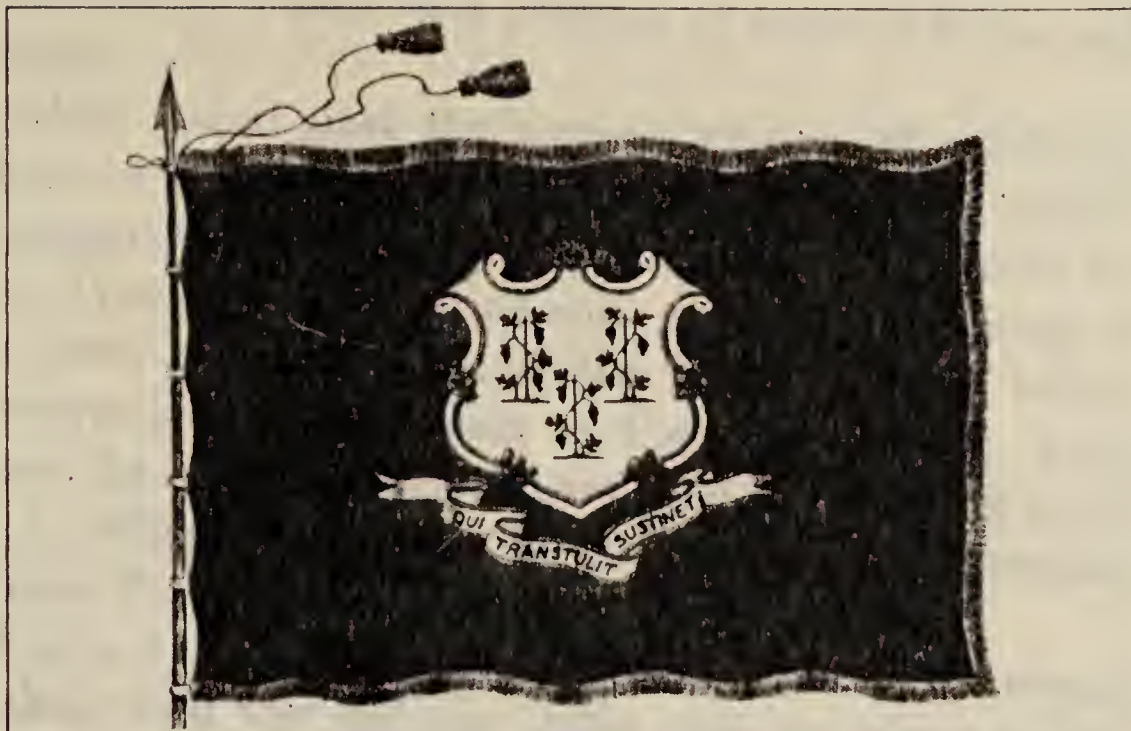
While the fleet was anchored in New York, in the summer of 1613, the Tiger, which was commanded by Adrian Block, accidentally caught fire and burned. Captain Block immediately set to work and spent the

winter building another ship. This was one of the first ships built in America. It was only forty and one-half feet long and eleven and one-half feet wide. This ship was called the *Restless*.

In the spring of 1614, leaving the rest of the fleet in New York Harbor, under the command of Hendrickson, Captain Block sailed in the *Restless* on a voyage of discovery, through the East River and into Long Island Sound. This he called the "Great Bay." He followed the low, wooded shores of Connecticut to the mouth of the Housatonic River. This he named "The River of the Red Hills." He reported the river to be "about a bow-shot wide." Captain Block continued sailing eastward along the shore until he came to the mouth of the Connecticut. He noticed that the salt water from the ocean entered the river but a little way and that the river was a fresh water river. He named it "The Fresh River."

Captain Block explored the Connecticut River, or Qua-neh-ta-cut River, as the Indians called it. Qua-nehtacut in the Indian language meant "Long River."

As he made his voyage up the river in the spring and early summer, the country through which he passed was very attractive and pleasant. On either side of the river were broad meadows covered with luxuriant grass waving in the bright sunlight and here and there were groups of vine-clad trees, and in the shade of these trees Indian wigwams nestled. Far back from the river, on the low hills, was the dense and unbroken green of the primeval forests. Game was abundant and



STATE FLAG



STATE SEAL



LAUREL, THE STATE FLOWER

the river almost alive with fish. Block described the Connecticut Valley as a country of great richness and beauty.

Block sailed past the present site of Middletown, where he saw many Indians belonging to a tribe named Wangunks. Near the present location of Hartford he found the Indians planting corn, as it was the spring of the year, and the leaves on the great oak tree, which afterward became famous as the Charter Oak, were about the size of a mouse's ears. The Indians here lived in a village fortified with palisades for protection against the Pequots.

Captain Block landed and spent nearly two weeks trading with the Indians. After that he sailed as far north as the Enfield Rapids. These rapids he could not pass, so he turned back and sailed again to the Sound.

He continued his voyage eastward along the southern coast of Connecticut, past the mouth of the Thames, to Rhode Island, which he named "Red Island," from the color of its soil. He also discovered Block Island, which still bears his name. Block explored the coast of New England as far north as Boston Harbor.

Block secured, on his trip, many valuable furs by trading with the Indians. He also made a map of the southern shore of Connecticut, the Connecticut River to Enfield Falls, of Block Island, and of Rhode Island. On this the Dutch based their claim to Connecticut and began extensive trading with the Indians at once.

It is said the Dutch secured not less than ten thou-

sand beaver skins a year from the Indians of Connecticut besides many other furs.

Block, under the flag of Holland, was the first white man to sail the Connecticut River; the first European to visit Connecticut and behold the natural resources and beauty of the Connecticut Valley.

SUGGESTIONS FOR STUDY

1. Look up the size and style of ships used in the fifteenth and sixteenth centuries.
2. Compare these ships with present-day ships.
3. Look up and list articles that the Dutch and Indians would be glad to exchange with each other.
4. How do farmers now determine when it is time to plant corn?
5. Compare the scenery Block and his men saw along the Connecticut River with the scenery along the same river to-day.
6. Draw a map of New England and Connecticut and trace the route of Block as he left New York Harbor on the Connecticut voyage of discovery and exploration.
7. Begin a collection of pictures of scenery along the Connecticut River and the Connecticut shore.

CHAPTER II

HOW CONNECTICUT WAS MADE

From a "time that no man knows" to the present

1. HILLS, VALLEYS, AND RIVERS OF LONG AGO

"And still her gray rocks tower above the sea
That crouches at her feet, a conquered wave;
'Tis a rough land of earth and stone and tree."

FITZ-GREENE HALLECK.

In winter and in summer we travel the highways and cross brooks and rivers, or roam far through the fields and woodlands. It seems to us that the brooks and the rivers, the fields and the woods have always been here and that the hills are everlasting. But, when we are told that our present low hills are all that remains of once lofty mountains that towered toward the sky, and that millions of years ago other mighty mountains, higher than these ever were, stood in their places and slowly wore away during untold centuries, we come to see that the hills, the valleys and the streams are not everlasting. We see that tremendous changes have been made in the mountains, the hills, the valleys and the streams and we know that other great changes will come as the years roll on.

No one knows how long the land we call Connecticut has existed, but in the rocks and sands beneath our feet we may read many of the interesting things that

happened in the far distant past before man came. It is a strange and wonderful story reaching so far back in time that we cannot find the beginning.

The people who have studied the mountains, the hills, the rocks, the sands, the plants, and the animals of the earth, and of Connecticut, have divided the mighty millions of years since the world began into four eras of time called eons.

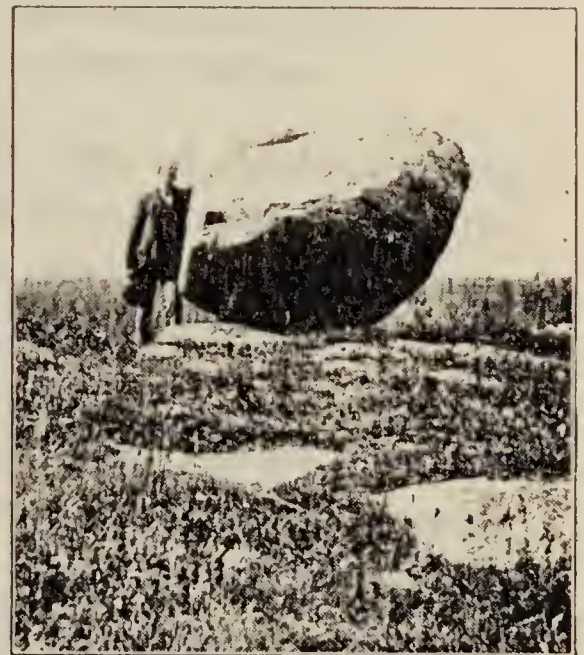
THE ARCHÆAN EON

“And that was millions of years ago
In a time that no man knows.”

—LANGDON SMITH.

In the ancient crystalline rocks of Archæan time, in eastern and western and central Connecticut, so many stories have been written, one story over the other, that we cannot read clearly the first, long, long story of how Connecticut was made. We find in these rocks tangled records which seem to tell of eras of mountain-making forces, of erosion and sediment, of terrible internal heat, and great masses of molten rock.

We are unable to find



LARGE BOULDER LEFT ON TOP OF
HIGH RIDGE IN MANSFIELD

when Archæan time began, and there is no clear record that we can find of any animals or plants in Connecticut during these first millions of years. We believe that the sun shone; the winds blew, and the storms came and went over a barren, dead waste of rugged rocks and drifting sands.

Near the close of Archæan time there were tremendous earthquakes. The mighty crystalline rocks of eastern and western Connecticut and those lying deep under the central valley were twisted and folded or crumbled and broken.

THE PALEOZOIC EON

Far back in distant Paleozoic days
The crystalline rocks were scarred with time,
When rushing streams cut their mountain ways
And tides rose and fell in majesty sublime.

Following the mystery-laden eon of Archæan time came the long eon of Paleozoic time. The stories of the first millions of years of this second eon have been partly erased by the passing centuries and are now difficult to read. They seem, however, to show that Connecticut and all New England were covered by the waves of the Cambrian Sea for a great period of time. They, too, seem to show that near the middle of the Paleozoic eon, when the land again rose above sea level, severe earthquakes shook New England and Connecticut.

The first stories that we can read, easily, in Connecticut's sands and rocks are in the closing scenes of Paleozoic time. It was then that the first fishes and sharks came to the waters of the New England and to the Connecticut shores. It was then that the great coal beds of North America were formed. A very little coal has been found in Connecticut, and coal has been mined for more than one hundred years in the State of Rhode Island.

In the last centuries of Paleozoic time the rocks of all Connecticut were wrenched and broken and lofty mountains lifted their summits toward the sky in eastern and western Connecticut. Their icy peaks gleamed in the sun of noonday; stood cold and forbidding through the storms, and glowed by night with volcanic light. The deep-voiced tones of earthquakes and avalanche now and again broke the solemn stillness of the centuries.

Through the centre of the State we now know as Connecticut, and reaching far into Massachusetts, was a great central lowland partly covered with water.

In time the upbuilding of the mountains gradually ceased. The sounds of earthquakes were heard no more and for untold centuries the crashing of broken avalanches and the rushing of the mountain streams, alone, broke the silence as the great Paleozoic eon drew to a close and the stage of the drama of the ages was set for the next great act—the coming of primitive reptiles and insects to people a land which had been almost a lifeless waste.

THE MESOZOIC EON—TRIASSIC PERIOD

“A mighty horde of reptiles coiled at ease
Or trailed through mud in sun or rain or sleet
Beside the streams or 'neath the dripping trees
While writing books with their three-clawed feet.”

—LANGDON SMITH.

As time sped on numerous insects of large size wandered through the scanty grass and among the plants that began to grow. Many strange reptile-like animals came to the hills and valleys of Connecticut. Armored fish frequented the dark waters of the central lowland.

From time to time heavy rains and melting snow caused swift torrents to rush down the mountain gorges and spread far over the great central valley as they wended their way to the sea. They carried sand and mud and clay, for the great mountains of the ancient Paleozoic eon were slowly wearing away, even as to-day, and before our own eyes the mountains and the hills of the State are gradually wearing down.

This sand and mud and clay was spread over the bottom of the central lowland in layers almost five thousand feet thick. As the ages passed it slowly hardened, under pressure, into sedimentary rocks, shales, sandstones, and conglomerates.

The sombre vegetation began to spread more thickly over the low hills and through the valleys. This vegetation included ferns, cycads, conifers and horsetails. It was a rough, woody vegetation and such as few animals would care to eat. The cycads were of a tree-fern

type. Fossil cycad tree trunks have been found that show nearly five hundred buds. From this we believe that they produced flowers in profusion.

There were no bright-colored flowers such as we now see during each spring and summer and autumn. A few reptiles and many insects such as locusts and crickets left their tracks in the mud, which later hardened into rock, where we may see them to-day and read their story.

The imprints of the plants and trees, too, were made in the mud and clay, where we may see them, now, as the mud and clay has hardened into shale and rock.

As the centuries rolled by, the land in the great central valley slowly settled and great cracks appeared, extending for miles, north and south, through the centre of the valley.

Some think the great load of sediment, five thousand feet deep, caused this to happen. Whether this was so, no one knows.

Through these long cracks or crevices there arose streams of melted rock which spread far and wide, killing all life before it. This lava sheet, as it slowly cooled, hardened into rock over two hundred feet thick.

As we continue to watch the age-long changes of the Mesozoic eon we see more sand and mud and clay from the uplands brought down to the central valley by the streams. This sand and mud and clay covered the hard lava rock. The uplands and the low hills grew lower and lower. At times the great central valley was almost covered with streams and shallow lakes. Again it

became dry and the mud caked and cracked. Later the winds blew the sand and dust about as on a lonely desert.

As the centuries continued to roll by, great animals, something like lizards, came and clambered over the low hills, through the valleys and roamed over the great mud flats, where their tracks may be seen to this day, as they left them, in the mud and clay which has since hardened into stone.

The hills continued to wear down until over two hundred feet of sand and mud and clay was deposited over the great lava beds in the central valley.

No birds flew from tree to tree and sang their morning and evening songs, such as we now hear during each spring and summer.

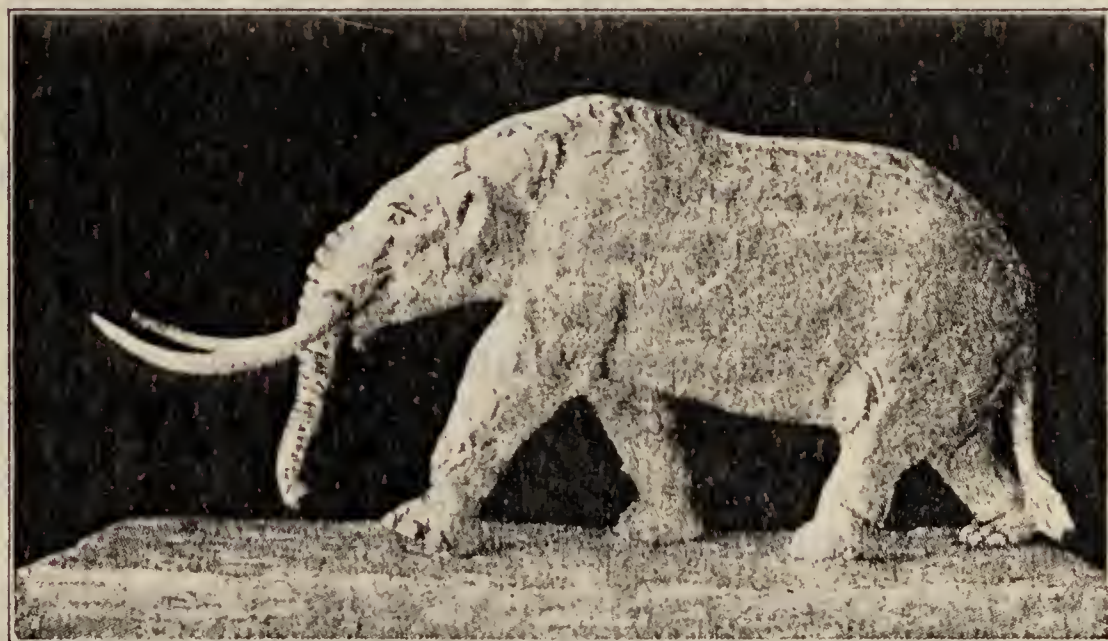
After a time many large reptiles, called dinosaurs, some with two large and strong hind feet and two small front feet, others with all four feet large and strong for use, walked or ran to and fro across the great central valley. Some of the soft mud in which they walked or ran later hardened into stone so that we may, even now, see and study their footprints.

Then for the second time long north and south cracks opened in the central valley and a vast flood of lava almost five hundred feet thick spread over the entire region.

Then the almost changeless years sped on as before. The dinosaurs, by reason of their size, power and ferocity, still ruled the land. They wandered through the fields and forests and drank from the ponds and

streams. These, as well as the other great reptiles living in the days so long ago, have left their bones as fossils, mixed in the clays of swamps and buried in the silts of rivers for us to find and examine and so read their story.

The forests grew hoary on the hills. The streams



From Osborn's The Age of Mammals

THE AMERICAN MASTODON

continued their work of bringing down vast quantities of sand and mud and clay and covered the new sheet of lava stone. This new deposit of sand and mud and clay was about one thousand feet thick.

Again, and for the third and last time, the floor of the central valley, which had been slowly sinking through the centuries with its load, opened as before with long cracks. From these cracks spread a flood of lava almost two hundred feet thick. This covered the

sand and mud and clay of the valley and hardened into lava rock, or trap rock as it is called to-day.

Centuries of sunlit days and moonlit nights, of clouded skies and of heavy snows and rains, followed.

More sand and mud and clay were brought down by the streams and spread out hundreds of feet deep over the new lava rock surface of the central valley. Each succeeding day added a few more grains to the accumulating sediment. From this we may see that this act in the drama of the ages was incredibly long. All Connecticut became, at last, almost an open plain.

Grass and shrubs and trees grew more luxuriantly than before. Vast swarms of insects appeared and great warring hordes of reptiles, small and great, left their birdlike footprints in the several layers of the sands of time for us to see and read.

If these layers of sand and mud and clay and hardened lava in the great central valley of Connecticut had not been broken and tilted, they would lie nearly level in the following order, beginning at the top and going down as a well is drilled:

MATERIAL	THICKNESS OF LAYER
Soil and sandstone	3,500 feet
Upper trap rock	200 feet
Shales	1,200 feet
Middle trap rock	500 feet
Shaly sandstones	300 feet
Lower trap rock	250 feet
Sandstone	5,000 feet
Metamorphic rocks	? feet

THE MESOZOIC EON—JURASSIC PERIOD

“The World turned on in the lathe of time,
When awful the sound that crossed the sky
For mighty rocks were heaved amain
As a sudden earthquake thundered by.”

—LANGDON SMITH.

And now, perhaps by reason of the vast weight of the great layers of sand and mud and clay and the three great layers of lava in the central valley, or it may be from some other cause, all the surface of Connecticut was shaken by tremendous earthquakes.

The great lava sheets and layers of sandstone and shale were broken and tilted as were the granite and crystalline rocks in eastern and western Connecticut. In this way mountains were thrown up once more in eastern and western Connecticut and even in the central valley. These mountains were not, however, as high as the ancient icy summits of the Paleozoic eon.

The Hanging Hills of Meriden, the Lamentation Range, the Higby and Beseck Range, and the Saltonstall Range are parts of the edge of the great middle trap-rock sheet broken and tilted. The gentle slope of these is on the eastern side and the broken edges face the west and the setting sun. The underlying sandstones have worn away and left their western edges steep and clifflike.

After the breaking and tilting of the great lava sheets and the upbuilding of the mountains all was quiet for millions of years through the remainder of

Jurassic time. The mountains began to wear down, slowly, grain by grain, until they became the present hills of western Connecticut, the lower hills of eastern Connecticut and the ridges through the central valley something as we see them to-day, except that they were all much higher at that time than now.

The whole landscape in summer became green with grass, shrubs and trees. Bright flowering plants appeared for the first time. Strange birds appeared and winged their heavy way from tree to tree and across the valleys and over the hills.

THE MESOZOIC EON—CRETACEOUS PERIOD

The seas advance their sandy shores;
The ancient mountains melt away
And from the heavy clouds now pours
The rain on field and inland bay.

The streams flow from the hills with a more gentle current while their summits sink lower and lower.

Some parts of the story of what happened, even in the period of Cretaceous time, are hard to read. The sands and rocks do not always show all the events clearly. Some think, as the centuries continued to roll on, that the sea rose several times and that each time the waves rolled over the central valley and formed an inland bay.

If the ocean covered the great central valley, the whole surface of the State was slowly uplifted and the

sea finally returned to its present location, or if the central valley was a desert, the sands at last ceased to blow about. Tall grasses, for the first time, grew fresh over the great lowland meadows and along the banks of the many streams. Birch, beech, oak, walnut and maple trees grew in the forests. More and more insects and animals and seed-bearing plants appeared.

THE CENOZOIC EON—TERTIARY PERIOD

The age of mighty reptiles now is o'er
And fox and lynx and wolf and bear appear
On hill and plain or wander by the shore
When roll the waves in moonlight soft and clear.

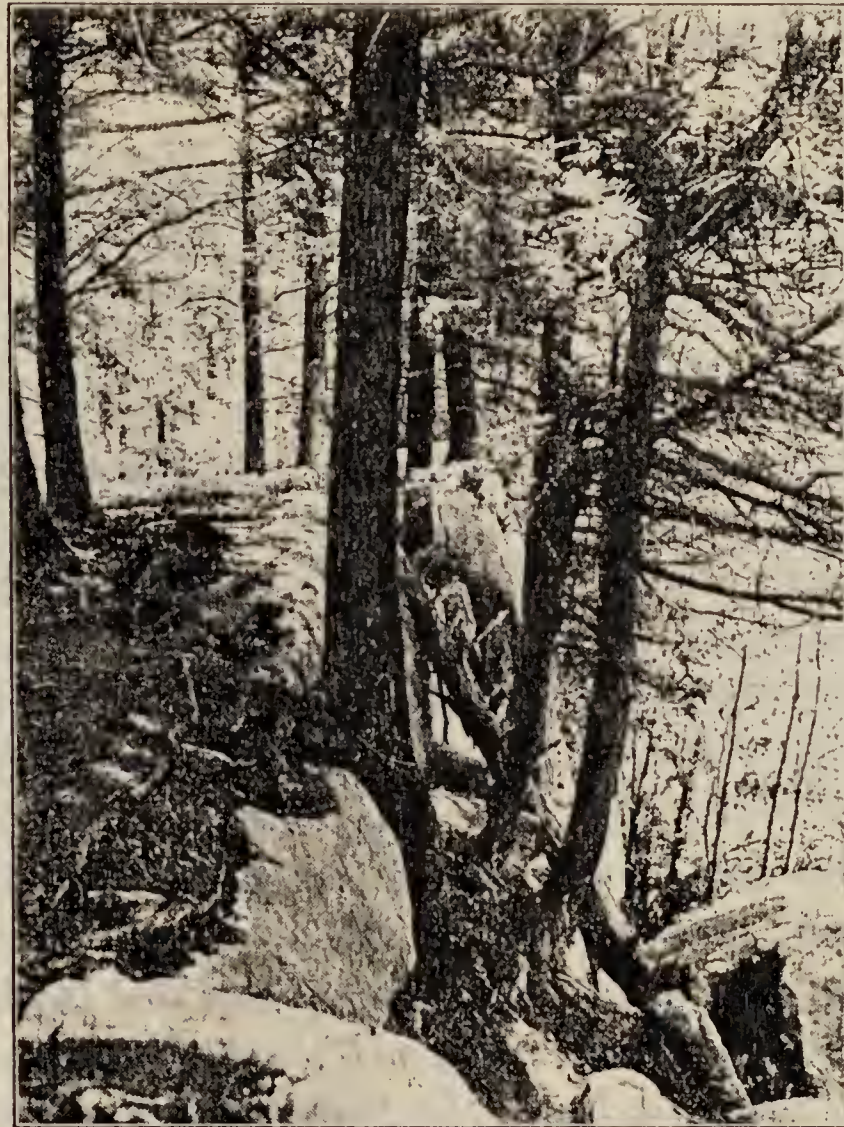
In Tertiary time the land of Connecticut continued to rise, slowly and gently. This made the State into the form of an inclined plain, with the highest part in the northwestern corner.

This uplift caused the rivers to flow faster and to carry sand and mud and clay more rapidly. The present valley of the Thames, the Housatonic and other smaller river valleys took shape in the Tertiary period of time.

In this age the Farmington River flowed through Farmington, Plainville, Southington and Cheshire into Long Island Sound at New Haven.

The rivers cut their channels deeper and deeper in obedience to the law that they shall seek the level of the sea. Some rocks were soft and wore away rapidly. Some were hard and wore away more slowly.

The rocks that have been worn away slowly are our present mountain-built elevations of crystalline rock



CLIFFS FORMED BY THE BREAKING AWAY OF GREAT LAYERS
OF ROCK

in the western and eastern parts of the State and the trap ridges of the central valley.

During this Tertiary period of time the great race of mammals came into being, and the great reptiles de-

parted forever, leaving their footprints in the rocks of ages.

THE CENOZOIC EON—GLACIAL PERIOD

Then lo! the Glacier in his might
Swept from the north, a frozen sea,
Ice piled on ice to mountain height
Moving southward restlessly.

Then came the great ice age! This was about one million years ago. The seasons grew colder; the winter snowfall began to exceed the summer melting. A mighty field of ice slowly formed in the northland and grew deeper and deeper. It began to advance slowly southward, over the hills and valleys of all New England and the Mid-Atlantic States. It drove all life before it, as none could stand its frozen desert. All New England was buried thousands of feet deep under this great ice sheet. A bird flying above at that time would have beheld ice, and ice only. On the southern edge of the ice sheet wandered the great mastodons retreating southward as the ice sheet advanced and again advancing northward as the ice sheet melted. In August, 1913, some workmen while digging a ditch in Farmington on the edge of an ancient swamp found the skeleton of one of these mastodons.

This ice sheet carried rocks, boulders, sand, clay and loam long distances. Sand, rock and soil were brought to Connecticut, by the ice sheet, from Massachusetts, from Vermont and from farther north. Much of Con-

necticut's soil is transported soil and contains fragments of many kinds of rocks.

Many of the millions of boulders and smaller stones brought by the ice sheet have been gathered from the



THESE MASTODON BONES WERE DISCOVERED AT FARMINGTON

cultivated fields by the farmer and laid into stone walls.

Great boulders, frozen into the bottom of the ice sheet, scraped the rocky tops of the mountains as they were ground along toward the south and made deep scratches in the rocks on these mountain tops which we may see to-day.

After centuries of time had passed away the air began to grow warmer. The great prehistoric springtime had arrived. The moisture fell in the form of rain instead of snow. As the rain ceased, from time to time,

the sun shone and warm winds blew. The great ice sheet, as it gradually melted, left vast bulks of sand and gravel and soil, often in great heaps, making sand hills, gravel banks and knolls. In some places the irregular deposits of sand and gravel formed basins for small lakes and ponds. The hills that form Long Island's backbone are the general dumping place of whatever materials, from fine clay to huge boulders, the melting ice sheet still retained at its journey's end.

In many parts of the State large boulders may be seen to-day, left on firm rock by the ice sheet when it melted. Examples of these are the Great Boulder in Mansfield, Connecticut; the Perched Glacial Boulder at Taftville, and many others throughout the State.

The rivers again resumed the work of cutting down their channels and of bringing sand and mud and clay to the valleys and to the Sound. They are busy at this task to-day.

Nearly all the soil of Connecticut, except recent swamps and river bottoms, was laid down by the glacier or by streams of water gushing from the melting ice or by lakes held in by dams of ice across the valley outlets.

When the great ice sheet had melted away, the animals came back from the south. The fields gradually became green again and the hills, rounded and smoothed by the ice, were covered once more with forests. Soon there appeared from the west a race of savage men and the Human Period dawned in Connecticut.

THE CENOZOIC EON—HUMAN PERIOD

"The eons came and the eons fled,
And the sleep that wrapped us fast
Was riven away in a newer day
For the night of death was passed."

—LANGDON SMITH.

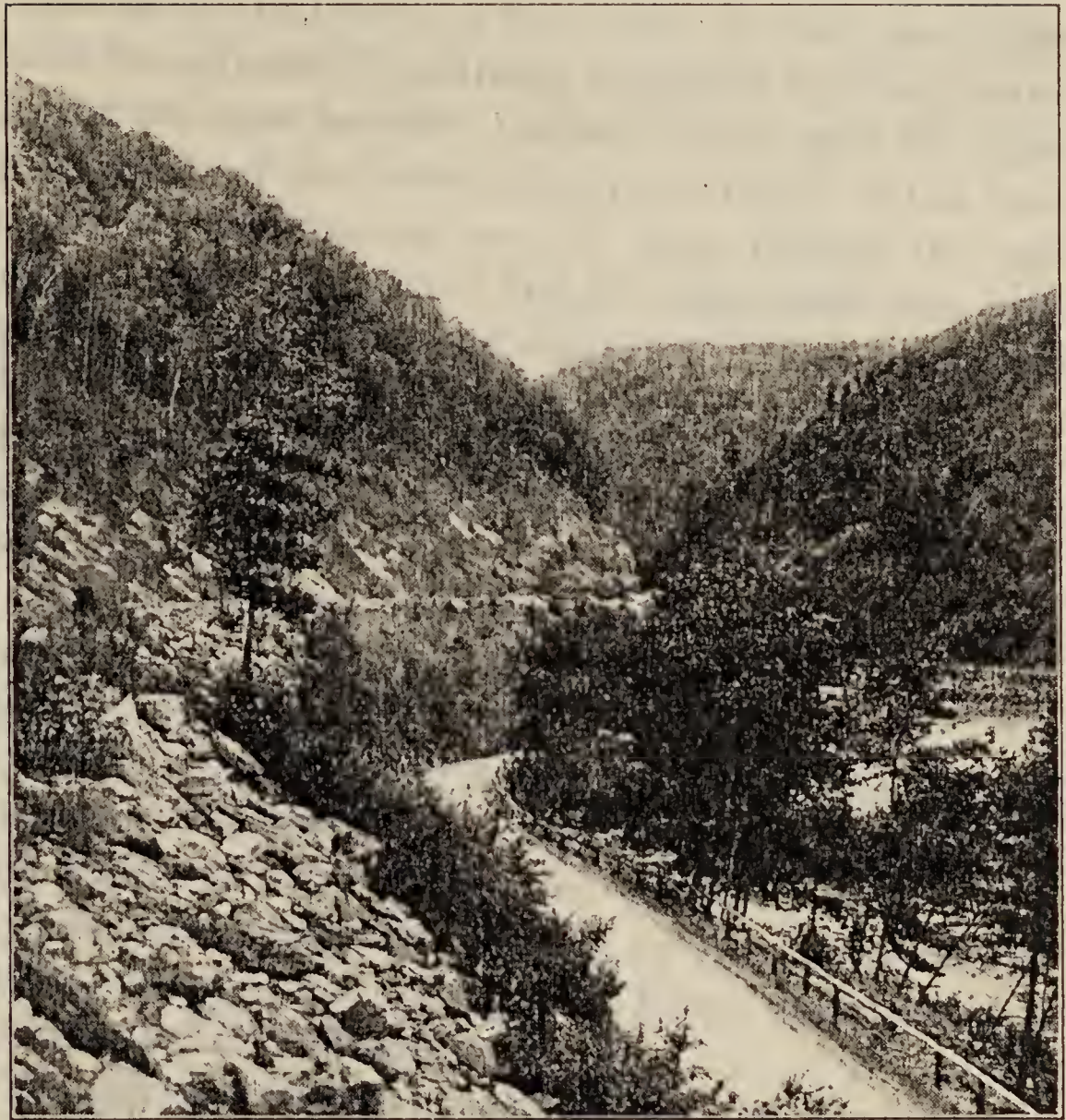
And then, somewhat less than thirty thousand years ago, man came to Connecticut. At that time he was a wild and savage creature. He beheld New England and Connecticut much as we see it to-day, with its rounded hills, its lakes and ponds, and its beautiful river valleys.

For millions and millions of years nature had been preparing his home here, by earthquake and volcano, by long ages of silence, of wind, of sunshine and of storm and ice. When all was prepared man came to learn to build homes, to hunt, to fish, and to till the fields; to build factories, great cities, railroads, ships and highways. Man has drilled deep into the rocks and sandstone layers below the surface. In airships he has flown above the silent hills. To-day we are here and may enjoy in this, our wonderful State, the work of nature and the work of man.

2. HILLS, VALLEYS, AND RIVERS OF TO-DAY

Near on my south Mount Carmel lies,
A giant slumbering in his might,
East Rock and West Rock kiss the skies,
And Whitney Peak delights the sight.

The surface of Connecticut is now a plateau, sloping gradually from Cornwall and Goshen southeastward to the Sound.



Copyright by Almon C. Judd

FOR THOUSANDS OF YEARS THE NAUGATUK RIVER HAS BEEN
CUTTING ITS WAY DEEPER INTO THE HILLS

The western highland is more broken than the eastern and the peaks are higher. The highest peak of the western highland is Bear Mountain, two thousand three hundred fifty-five feet, in Salisbury. The highest peak of the eastern highland is Balk Hill, one thousand two hundred eighty-six feet, in Union.

In the central part of the State the soft sandstone rocks made from the sediment deposited by the streams, during the ages between the lava flows, and the three great sheets of lava were broken and tilted, as has been stated, in the Mesozoic eon of time. During the millions of years that have rolled away since this happened, the soft sandstone rocks have worn away and the hard trap-rock ridges, extending from Mount Tom and Mount Holyoke in Massachusetts, through Connecticut to Long Island Sound, are left in silent grandeur.

The culminating peak of these central trap-rock ridges is West Peak in Meriden, one thousand seven feet high.

The western highland is drained by the Housatonic River, the Norwalk River, the Naugatuck River, the Still River, and the Farmington River.

The eastern highland is drained by the Thames River and its branches, the Quinnebaug River, the Shetucket River and the Willimantic River.

The central valley is drained by the Farmington River, the Connecticut River, the Quinnipiac and the Mill Rivers. The Connecticut River has no fall from Hartford to the Sound, and the tides set back forty-four miles from the Sound to Hartford.

While Mount Carmel in Cheshire is of trap formation, it is not of flat sheets as are all the other trap-rock hills of the central valley, but is in the form of dikes. This indicates that this mountain may be the neck of an ancient volcano.

During the latter ages of the great central valley and the long periods of slow uplifting, these great granite mountains in the west and east and the trap rock of the central ridges gradually wore down to their present levels.

For thousands of years the southern shore of New England has been slowly settling. This has drowned the mouths of the rivers flowing into the Sound. That is, it has let the salt tides of the ocean enter the rivers for some distance. This makes wide harbors at New Haven and New London.

It is possible that after thousands and thousands of years have passed away, the land may continue to settle until the sea comes into the central valley again, or the floor may crack and lava come through as it has three times before. It is also possible that the surface may break up again into lofty mountains and these wear down as before.

"The hills are shadows, and they flow
From form to form and nothing stands;
They melt like mists, the solid lands,
Like clouds they shape themselves and go."

—TENNYSON.

Connecticut now is a rolling upland in the west and east, with a beautiful central valley almost twenty miles in width. Glacial soil covers most of the surface of the State. On the hillsides it is shallow, rocky and poor. In the valleys it is deep, rich and fertile.

On the slopes of the mountains, on the rolling up-

lands, and in the valleys beside the streams, have been built shops, churches, schools, libraries, and thousands of homes. Roads wind through the valleys and over



A TYPICAL SCENE IN CENTRAL CONNECTICUT WHERE THE
SOIL IS NOW RICH

the hills throughout the whole length and breadth of the State. Underneath all are the ancient rocks, old as the world, and in the rocks and sands the eons have written the story we have read here.

SUGGESTIONS FOR STUDY

As we read and study this story, let us look out over the hills and valleys, wander through the fields and beside the streams to examine the soil and the rocks. All these are changing, slowly, day by day.

1. Make a collection of at least ten different kinds of stones and find the names of each. 2. Find instances of erosion and sediment. 3. Search rocky sidewalls of State

highways or on mountain sides for rocks that are folded, or bent or broken. Make drawings of these. 4. Find what kinds of fish now live in Connecticut waters. 5. Find how coal was formed. 6. How were the mountains built up? 7. Visit one or more elevations and study the layers of rock as to formation and slant. 8. Locate on a map of Connecticut the great central lowland. Find the great central lowland of the United States. 9. Find and describe several of the insects that frequent Connecticut. 10. Find our present cycads, conifers and horsetails and picture these as our *only* vegetation. 11. Visit a museum and study the footprints of ancient animals as seen on pieces of stone. 12. Compare the animals and flowers here to-day with those of long ago. 13. Compare the birds of to-day with the birds of long ago. 14. Look up and list many of the names of our present grasses. 15. Identify and make a collection of wood from our present kinds of trees. 16. Locate and name the rivers of Connecticut. 17. Trace the former route of the Farmington River. 18. Find places where streams have cut a channel through rocks. 19. Why are many of the rocks of Connecticut worn away and others remain? 20. List the kinds of rocks that have remained. 21. Skeletons of mastodons may be seen at Peabody Museum at Yale University. 22. Explain why so many rocks and large boulders are scattered about the Connecticut hills and valleys. 23. Why is Connecticut soil a mixed soil? 24. On some rocky hilltops may be seen the scratches made by boulders in the bottom of the ice sheet. 25. Look for gravel and sand knolls left by the ice sheet as it melted, also, for large boulders. 26. Describe the homes, tools, foods, clothes and occupations of the first men. 27. List things man learned to do better as the years have passed. 28. How has man improved Connecticut? 29. Find the names of the hills near your home and school. 30. From some high hill or from an airship look out over the rounded hills of Connecticut and note that the tops of most of them are of nearly the same height. 31. Remember that all New England went through much of the same geologic process as Connecticut.

CHAPTER III

NATURAL RESOURCES

1. MINERALS

O come and stake your claim on hill or level land
To dig for gold and copper, lead and silver clear,
Or coal and iron, clay and marble, lime and sand,
Within the State the mighty cons builded here.

SCATTERED through the hills and valleys of Connecticut are many kinds of minerals. Marble quarries have been worked for years at New Preston and granite quarries are in operation in several parts of the State. Great sandstone quarries are located at Portland and smaller ones in other parts of the Connecticut and Farmington River Valleys. Valuable mica is found in the feldspar beds at Ridgefield and asbestos of the best quality is found in Redding. Cobalt is found in Chatham.

All up and down the central valley of Connecticut are located stone crushers which prepare the hard, fine-grained trap rock for use in building highways. Other materials now secured and used for general building purposes are clay-products, stone, lime, sand and gravel.

Copper and lead have been mined at Newgate in East Granby. Lead has been mined near Middletown, in the hills of Plymouth and in the Naugatuck Valley.

Iron and coal have been mined in Woodbury. At Salisbury large quantities of iron have been mined. At the present time smelting furnaces are located at Kent, Cornwall Bridge, Lime Rock and in Canaan. Near the village of Salisbury are three iron-ore beds. The iron from these beds is as good as any found in the United States. During the Revolutionary War, Governor Jonathan Trumbull caused a foundry to be erected at Salisbury. Here cannons and cannon balls were cast from iron secured from the mine. The guns of the Constitution and other early American warships were cast here. Here, too, were forged the massive chains which were stretched across the Hudson River at West Point to hold back the British ships. The forge at Salisbury where the anchor of the Constitution was made is still standing.

Gold and silver have been mined in the Naugatuck Valley, and in Newtown a gold mine was operated by the English soldiers during the Revolution. From one pound of ore seventy-two cents in gold and eleven cents in silver were taken.

Connecticut is not a great mineral-producing State; however, her yearly production in minerals is valued at more than six million dollars.

SUGGESTIONS FOR STUDY

1. Find things in your home or town made of marble, of mica, of copper, of lead, of iron.
2. Find how lime and clay are used.
3. Connecticut began manufacturing war materials during the Revolution, and has continued to manu-

facture in ever-increasing quantity for each succeeding war in which the United States has been involved. 4. List uses made of sand and gravel.

2. TREES, PARKS, AND FORESTS

"Behold the ancient hills with their granite arms,
Clad in the verdure of the forest's charms,
The pine and hemlock, maple, oak and beech,
'Mid which the Indian waked the panther's screech!"

—C. H. BUCKLEY.

As has already been stated, the first vegetation of Connecticut consisted of ferns, cycads, and conifers. This was millions of years ago and at the time when reptiles first began to appear on the earth. It may have been twelve million years before man came. In those days of long ago, leaves, stems, whole plants and even logs became embedded in the sand, mud and clay that later hardened into rock. Some of this rock has been broken apart and the imprints of the leaves, plants, stems and logs are almost perfect. This is the way we know that they grew here in the long ago. If we visit the museums of New England colleges we may see pieces of these rocks with the imprints of the plants.

Connecticut is a State of over three million acres. When the first settlers climbed over the hills and wended their way through the valleys, searching for suitable places in which to build their homes, it was covered with trees, with the exception of the marshes along the Sound, and the meadows and the river valleys.

Among the more common evergreen trees in the

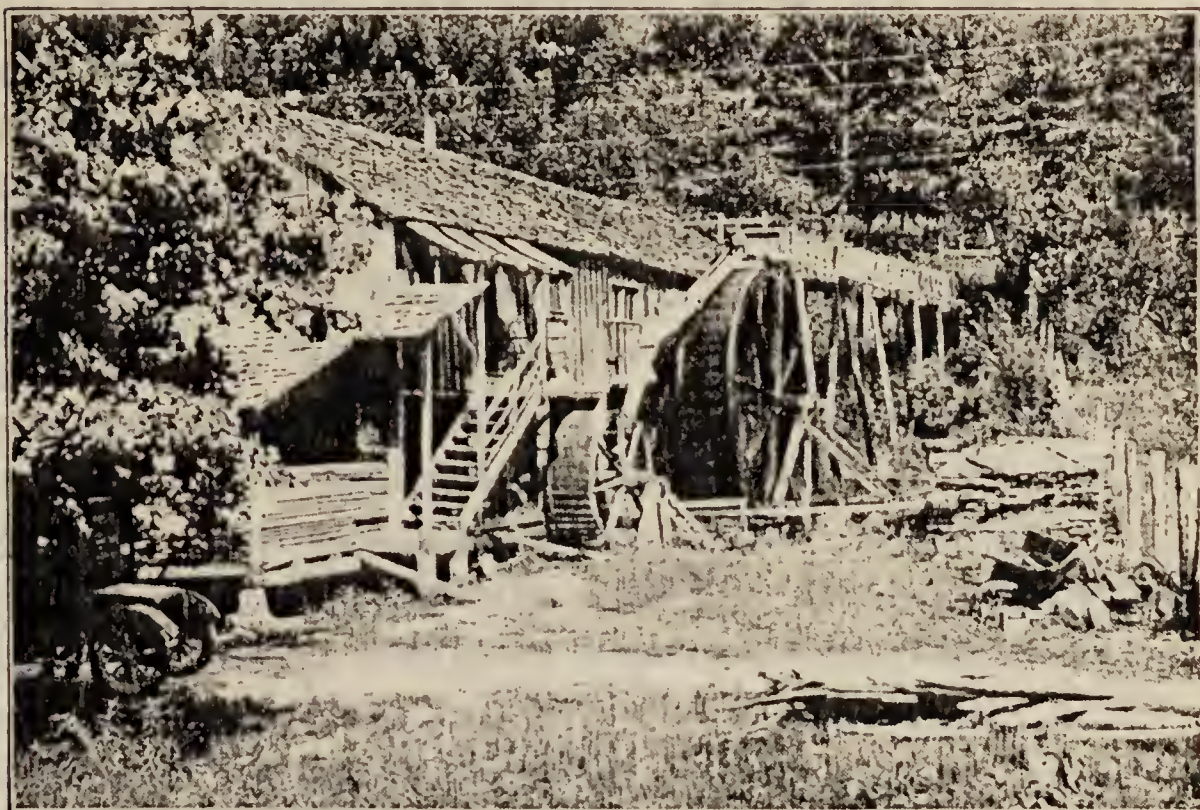
virgin forests were the pine, hemlock and cedar. Among the other trees of the Connecticut forests were the oak, elm, hickory, birch, chestnut, ash, sassafras, witch-hazel, sycamore, maple, tulip, tamarack, butternut, willow, poplar, beech, cherry, basswood, dogwood, and hornbean.

All of these ancient varieties of trees and many more, which have been brought from Europe and Asia, grow on our Connecticut hills to-day, but the Connecticut forests are becoming less and less, for men and insects are destroying the forest trees. They are being cut for lumber, for telephone poles, for ties, and for fire wood. A fungus imported from Asia in about 1903 has almost exterminated the chestnut trees, and many of the pine trees are dying from the blister rust.

The great trees of the primeval forests of Connecticut were splendid sources of shelter and fuel for the early settlers. They used the pine, the hemlock, the oak and the chestnut to build their log cabins. Later they built large and strong frame houses, churches and other public buildings from the virgin lumber. Many of these stand to-day, on the hills and in the valleys of our State, as strong and firm as in the day they were erected.

The early settlers not only used the forest trees for fuel and shelter, but for farm tools, fences, posts, bridges, household utensils, furniture, water wheels, clocks, wagons and sleds. Almost every town had one or more sawmills run by water power. The earlier sawmills had a straight saw something like our present

crosscut saw. This was pulled up and down by water power. In many of the old houses we find the boards have straight saw marks across them and know they



Photograph by Ewing Galloway

AN OLD-TIME WATER-WHEEL.

were sawed by straight saws. Later the circular saws came into use.

Along the Connecticut shore were shipyards where merchant ships, whaling ships and packet ships were built, of wood.

When the railroad came, ties and telephone poles were needed, also lumber for the construction of freight and passenger cars.

Thus we see Connecticut was once a great timber-producing State and was famous for its wood-working

industries. With the passing of the chestnut tree and the general depletion of the forests of Connecticut, most of the sawmills and wood-working mills have gone. Connecticut now requires about ten times as much lumber per year as it produces even though stone, cement and metal have come to be extensively used in place of wood for building purposes.

The State owns over forty-five thousand acres of parks and forests. It is permitted in these State parks and forests to fish in accordance with the public statutes, to gather nuts, berries and wild flowers, except for the market, secure dead wood for use as fire wood at home, camp two days or less without a permit.

Over one million people visit the State parks and forests annually. The great State park at Hammonasset Beach with its sandy shore is one of the most popular of all the State parks.

SUGGESTIONS FOR STUDY

1. Visit a museum and examine the imprints of plants that grew long ago.
2. List the uses the Indians made of wood and compare with the uses made of wood to-day.
3. List the parks in your town or city and show how they benefit people.
4. When you visit Hartford observe Bushnell Park that so beautifully surrounds our State Capitol.
5. Write to the State Park Commission, Hartford, Connecticut, for pictures and pamphlets describing the parks and forests of the State.
6. Prepare a five-minute talk on
A. The Ancient Forests of Connecticut. *B.* Value of Forests. *C.* How to Perpetuate our Connecticut Forests.

CHAPTER IV

THE INDIANS IN CONNECTICUT

"Like Fallen leaves these forest-tribes have fled;
Deep 'neath the turf their ancient weapon lies;
No more their harvest lifts its golden head,
Nor from their shaft the stricken red-deer flies."

—MRS. LYDIA H. SIGOURNEY.

Most boys and girls are interested in stories of Indians, of Hiawatha, Powhatan, Pocahontas, Massasoit, King Philip, Uncas, Miantonomo, Occom, and others. Indians once hunted over the land where our homes now stand. They fished in the streams, and their campfires lit up the dark forests of Connecticut's hills and valleys. The white men who first came here wrote about the Indians they found. We, also, learn many facts from their weapons and tools which have been dug up from time to time, and from the stories of Indians who have recalled and described ancient customs and rites. The Indians who are living in Connecticut at the present time (1931) have in their possession a few articles of manufacture from the past. They, too, continue to hand down from parents to children a few traditions of the long ago. Men and women like Frank G. Speck, Charles C. Willoughby, and Gladys Tantaquidgeon, present (1931) secretary of the Mohegan Indians at Mohegan, have spent many years studying and writing about the Indians. All these

things help make it possible for us to-day to learn, in part, how the Indians of Connecticut lived in the long ago.

When the white man first saw Connecticut, a continuous forest spread over nearly all the eastern and



THE CORN HARVEST

From the group by Mayer, Marchand and Lithgow

western portions of the State. These forests covered the hills with rich green, darkened the valleys with deep shadows, and bent solemnly over the brooks and lakes and rivers. The forests were not choked with underbrush, as the Indians kindled fires each season to keep them down. On the central meadows and in the great salt marshes along the southern shore tall grasses waved in the summer breezes.

Wild animals, such as bears, wolves, panthers and

It is a matter of fact that the American Medical Association has been the first to recognize the importance of the medical profession in the United States. It has been the first to recognize the importance of the medical profession in the United States.

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FIGURE 1. A group of people, likely medical professionals, gathered around a table, possibly engaged in a discussion or a demonstration.

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wild cats, roamed through the forest in search of food. Moose and deer frequented the hills and valleys. Herons fished in the marshes or along the banks of the streams. Wild turkeys wandered here and there through the woods. Mink, otter and beavers swam the brooks. Red and gray squirrels bounded among the trees. Quails, partridges, pigeons, and singing birds were abundant in all parts of the State. The ponds and rivers swarmed with water-fowl and fish.

Here, amid the beauty of hill and vale in summer, and the cold drifting snows of winter, the white man found the Indians of Connecticut. How long they had lived here no one knows, but probably for many thousands of years. From whence they came no one knows. No one knows exactly how many Indians there were in Connecticut when the white man came, but the number estimated is from eight to ten thousand.

DRESS OF THE INDIANS

The Indians were tall, straight, and well-built. They had a reddish-brown skin, high cheek-bones, black eyes set far apart, rather flat noses, coarse black hair, and fine white teeth. They were a primitive people who had made only the simplest beginnings toward providing themselves with food, clothing and shelter.

The dress of the Indians consisted almost wholly of skins, tanned and cured so as to be soft and pliable. The women wore a skin about the middle and two other garments, an under one, a sort of shirt, reaching

to the knees, and over that a skirt fastened to the belt. This skirt often had shell fringes and other ornaments.

The men wore a skin called a breech skin about the middle of the body, and in the winter they added also a mantle of skin or furs. Both men and women often wore close-fitting leggings, reaching to the hips and supported by a girdle or belt. These leggings were ornamented with designs in yellow, blue and red, and were a protection against the cold, also against briars and brush.

Moccasins were made of moose skin, when it could be obtained, as it was thick and durable. Deer skin was used when moose skin could not be secured. An active Indian would wear out from twenty to twenty-five pair a year. The moccasins were often ornamented in attractive ways.

The mantles or robes were made of the skins of the moose, deer, bear, beaver, otter, raccoon, fox, or squirrel, and were worn by both men and women, though



LEFT: YOUNG INDIAN GIRL IN
FULL DRESS

RIGHT: CHIEF FIELDING, A MOHEGAN
INDIAN IN FULL DRESS

those worn by the women were larger than those worn by the men. These mantles were worn over the left shoulder with the right arm free but covered with a close-fitting hide.

The Indians made a coarse cloth from hemp. This was used in a limited way for clothing, for bags and mats. A few small bags, made and carefully ornamented, seem to have been used as pocket books.

Beautiful cloaks were made from the shining feathers of the wild turkey, woven together with hemp, and trimmed so that nothing could be seen but the feathers.

Like all other primitive people the Indian women painted their faces for ornamentation, and especially to denote rank in tribe or clan. For mourning both men and women used black paint. The Indian men used black paint when on the "warpath" or when going into battle, as mourning for those who might lose their lives. Plumbago (black lead) was one of the war paints. Soot was often used for black. For red they made use of the blood root, or red earth, or the powdered bark of the pine tree. The men also dressed their hair in fantastic fashions, having part of the scalp shaved and the remaining portions of hair stiffened with bear's fat. Eagle and turkey feathers were worn in the hair. A head dress of feathers denoted rank in the same manner as the white man wears a crown, or other symbol of rank.

HOUSES OF THE INDIANS

The Round House (called "*Ptuk-wi-en*" by the Indians).—The usual style of home for one or two fam-

ilies of Connecticut Indians was the round house. Birch, ash or hickory saplings were set upright in the ground in a circle ten to sixteen feet in diameter and the tops bent together and tied with grape vines or strips of bark from the hickory tree to form a dome-shaped roof six to eight feet from the ground. Smaller saplings, placed a foot or two apart, horizontally, were tied to every post on the sides, and overhead. This held the house firmly together. The side walls and roof were then covered with bark or mats plaited from rushes or flags, or cat-tails. These mats were "sewn together with needles made of the splinter bone of a crane's leg with thread made of Indian hemp." The mats were often three to four feet wide and eight to ten feet long. The bark most commonly used for house covering was birch, chestnut and oak. Sometimes elm, pine and hemlock bark seems to have been used. The bark was so placed that the upper pieces overlapped the lower, and so shed rain and snow. Birch bark was often sewed together in strips with split spruce roots and used as covering for the wigwam.

These round houses had two doors about three feet high, one on the north side and one on the south side. A leather curtain or mat was hung at one of these entrances. "According as the wind set they closed up one door with bark and used the other."

These houses were lined on the inside with embroidered mats, or mats of rushes and flags painted or stained in several colors and were as warm in winter as the homes of the early settler.

In the centre of the house was a stone hearth and perhaps some arrangement for suspending a pot or kettle over the fire. A small opening about eighteen inches across for the escape of smoke was left near the centre of the top of the house or wigwam. Sometimes a mat was fastened above the opening to a stick in such a way that it would swing with the wind or could be adjusted by a cord and let the smoke escape without letting the wind and storm enter the house or wigwam.

When a fire was not needed for cooking purposes or for heat the house was lit by means of small torches of pitch pine fastened on vertical sticks set in the ground or hung from the roof.

The bedding was of reed or rush mats. These were about four inches thick and covered with skins. Heavy mats were used to recline on about the central hearth.

The Long House (called "*Qun-ne-ka-muck*" by the Indians).—When Indian tribes planned to live in one place for a long time they often built permanent houses called long houses, or lodges. The same means of construction were used as for the round lodges, except that the hickory saplings were set upright in the ground in two straight rows, often twenty or more feet apart, and the tops bent together to form an arched roof.

Some of these houses were fifty to sixty or even one hundred feet long, twenty-five to thirty feet wide, and occupied by a number of families. In these large houses there was a long hall with a partition of mats on each side extending the long way through the centre and containing a line of two or three or four or more

square or oval stone hearths where the families did their cooking in stone or clay pots placed on the coals or suspended over the fire. The houses with two fires were called "neessquattow," and those with three fires "shwishcuttow." These fires also heated the house in the winter. At each end of the hall and of the house was a low entrance covered with a leather curtain or a mat. The inside walls were lined with mats in the same manner as the round house, and along each side of the central hall were several rooms, one for each family, curtained off by hides or mats. Large houses of this style, but without the interior "apartment-house" arrangements, were built and used for council purposes.

It was customary for the men to prepare and set the poles for the houses. The women helped lash the cross saplings in place and hung the mats.

Several of the tribes or groups from the tribes moved from place to place according to the season and the supply of food or wood in the chosen spot, or were pushed out of the better places by stronger tribes.

The Conical House, or Tipi.—The style of homes used by the Indians of Maine and the western plains, but seldom used in Connecticut, was the conical wigwam made by driving ten or more poles, from twelve to fifteen feet long, into the ground in a circle with the tops crossed about two feet from the ends and tied with grape vines, or withes, or strips of bark or skins, cut in a semi-circular form and laced together. In this way they could be folded and rolled easily when the family moved. There was a circular stone hearth in the centre

and an opening at the top to let out the smoke. There was one door made by leaving a small part of the covering of one side unfastened, at the bottom.

FORTIFIED VILLAGES

Some, however, especially among the more war-like tribes, seem to have lived in fortified villages, as for example the Pequots. These villages were usually on some prominent hill, a good position for defense and for detecting the approach of an enemy. The ground occupied by a village varied from a very small space to two or three acres. The houses were built close together, but an open space was left in the centre which was used for amusements, for ceremonies, and for the transaction of public business. The village was surrounded by a fence or palisade, ten or twelve feet high, made of the trunks of young trees planted firmly in the earth. At the entrance to the village the two ends of the palisade overlapped and left a narrow entrance which was filled with brushwood at night.

FURNITURE AND HOUSEHOLD UTENSILS

In the wigwams the ground or mats served for tables and chairs. In the wigwams of most of the Indian tribes of Connecticut the framework of their beds was supported about one foot above the ground on crotched sticks. On this rude framework were placed heavy mats, and on these mats skins for sheets. Furs were used for

bed covering, or if these could not be obtained, pliable mats were used. These beds were often six to eight feet wide. In many of the larger houses the beds were movable so they might be drawn closer or kept at a distance from the fire.

The Indians had wooden bowls to hold food. These were burned and scraped out of knots of hard wood and were much like the trenchers used by the early settlers of Connecticut and Massachusetts.

The Indians used ladles about twelve inches long made of apple wood or of mountain laurel called by the Indians "spoon wood." They also made and used spoons about six inches long for eating soup, johnny cake, "yokeg" and succotash. Birch, maple and hickory were often used for the manufacture of spoons.

For pots the Indians usually used those made from baked clay; however, pots made from soapstone and other kinds of stone have been found in Canton, Farmington, Simsbury and in other parts of the State.

Often a post reaching to the roof was set up beside the fire. A peg was driven into the post at a convenient height and upon the peg a stone kettle or pot was hung over the fire for cooking purposes. At the foot of the post a broad flat stone protected the post from the fire. Sometimes a scaffold was built over the fire by driving four crotched sticks into the ground. Cross pieces were laid over the crotches and over these, at right angles, were placed sticks upon which fish and other foods were dried and smoked.

Several of these stone dishes may be seen at the Con-

necticut Historical Society rooms and in the Morgan Memorial in Hartford.

The dried or parched corn was pounded in mortars usually made of pepperidge wood. This wood is very hard; also it seldom splits when seasoning. Stone pestles were used. Many of these have been preserved.

In addition to bowls the Indians made boxes and dishes of wood, and trays, boxes and buckets of birch bark with handles.* The birch-bark buckets were so closely fitted that they held water. If by chance one leaked, the hole was stopped with spruce gum.

The several utensils were often ornamented with pictures of birds, flowers, fishes and beasts. Many were tastefully decorated by various patterns in colors.

Brooms were made of birch sticks. These were frayed near the ends, bent down over the end and tied together.

The girls and women made mats of grass, or of rushes, of reeds, of bark and of slender willow boughs.

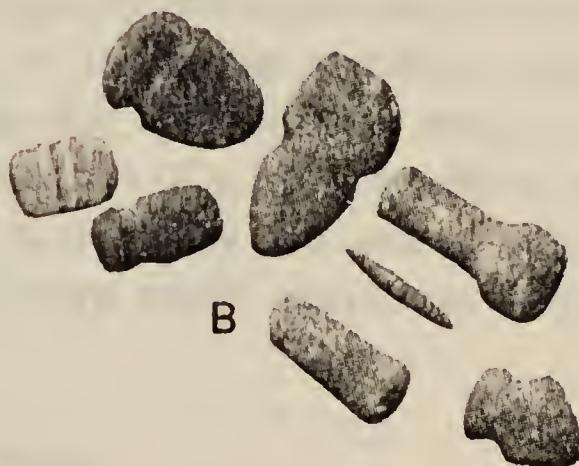
BASKETS

Baskets were made of splints of ash, or white oak or red maple, and sometimes of rushes and long grass. These baskets varied in size from a pint to four bushels. Those made of white oak were the more durable and

*Charles C. Willoughby, *American Anthropologist*, vol. 8, no. 1, 1906, page 124. It is probable that the birch-bark buckets were made in northern New England and brought to Connecticut.



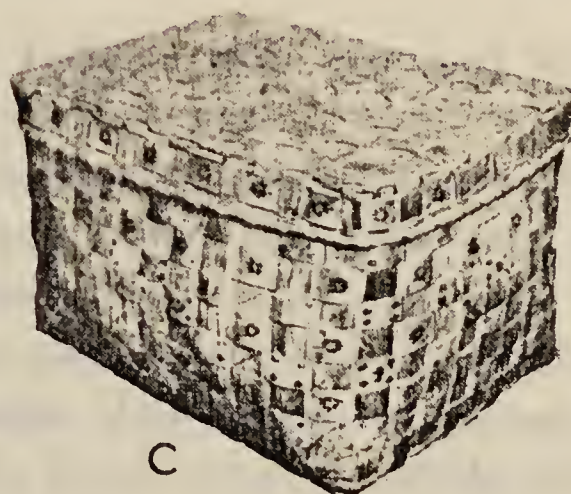
A



B



D



C

A. INDIAN ROUND HOUSE AND LONG HOUSE
 B. INDIAN RELICS FOUND IN WOODSTOCK
 C. INDIAN BASKET WITH HAND-PAINTED DECORATION
 D. INDIAN WOMAN HOEING CORN

still may be found in a few of the older Connecticut homes.

These Indian baskets were decorated by using various colored splints in the weaving, or by painting or stamping patterns on the broad splints after the basket had been woven. Blue was obtained from the juice of the pokeberry and red from the boiled cranberry. Black was obtained from the huckleberry and blueberry.

These designs were applied by brushes made by fraying the end of a stick, or by using a stamp which printed a design. A stamp for this purpose was made by cutting a design on a section of a potato, which was then used in the same manner as we use a rubber stamp. Baskets and bags were made also from Indian hemp.

TOOLS

The tools used by the Indians were few and very crudely made. They had an ax, an adze, a hatchet, and a chisel, all made of hard stone and ground to an edge by rubbing against another stone. The adze and ax were often made from slate. The adze was used in scraping out the dugouts and other work in making planks, platforms and cradles. The handle of the ax or hatchet was attached to the head by tying tightly with thongs passed several times around a groove in the stone. Sometimes a cleft was made in one of the small limbs of a tree, the stone head inserted, and left until the wood had grown fast around it. The handle was

then cut off at the desired length. For agriculture the Indians had one tool, a sort of hoe or shovel made of a clamshell, or wood or stone, or the shoulder-blade of a moose, fastened into a wooden handle.

The Indian knife was a sharp stone or a shell. It is said that the Indians could put a keen edge on a fine-grained stone knife and easily use it to cut hair. Sometimes they cut hair by grating it between the sharp edges of two shells. Thorns or slender bones were used for needles; when bone was used a small hole, sometimes near the point, was made to hold the material used for thread. Indian stone tools have been found in most parts of the State. Several Indian tools have been found in the People's Forest in Barkhamsted and in Hartland. Stone mortars made by the Indians in solid rock exist to this day in the People's Forest.

AGRICULTURE

Indian methods of agriculture were as simple as possible. Among the Nipmucks, Mohegans, Pequots, Quinnipiacs, and other tribes, every family had a combined garden and cornfield of about one acre, often more.

Corn was held in reverence as a gift from the Creator and "planted with the growing moon." The several cornfields were made ready and planted by the mothers and daughters "when the leaf of the dog-wood was the size of a squirrel's ear and the first leaves of the oak as large as his foot." Four kernels were placed in each hill

in about the same manner as is done to-day. The Indians were very careful to select seed for planting from the best ears. They explained to the white men that in this way the corn became better year by year.

In those days of long ago the crows, too, knew how to pull corn. In their cornfields the Indians often built a scaffold, on which they erected a "little watch house," where some of the older children went before daylight in order to prevent the birds from injuring the corn. Tame hawks were kept by the Indians to help protect their cornfields and gardens from small birds. During the planting the warriors watched that no lurking foe harmed the workers.

The hills for the corn were placed about one pace or three feet apart, and the same hills were used year after year. A fish was placed in each hill to make the corn grow, that the kernels might be large and sweet. In every seventh hill the Mohegans placed squash seeds or beans. As the corn grew, every weed was kept down and the dirt heaped up against the corn stalks, which served as bean poles. The work was done with crooked sticks and stone or shell shovels and hoes. Some of the Indian corn hills may still be seen near Norwich.

The Nipmuck Indians often raised forty or more bushels of unshelled corn to the acre. Indian corn was red, blue, yellow and white. When ripe, the ears were picked and dried on mats in the sun. When thoroughly dried the corn was put into baskets and placed in holes in the ground, carefully protected from frost and rain. Beans were handled in much the same way.

The Indians raised in their gardens a certain tuberous root something like our sweet potato. They were very fond of this.

As far as we know the principal crops raised by the Indians of Connecticut were corn, beans, pumpkins, artichokes, squash, potatoes, tobacco, and Indian turnips or jack-in-the-pulpits.

Our modern improved squash are descendants of those found in the gardens of the Indians.

The Indians raised tobacco for smoking. The men usually planted and cared for this.

Large fields of hemp were cultivated by the Indians. Fibres of wild and cultivated hemp were used in making coarse cloth, fish nets, fish lines, wampum belts, for binding the lodge saplings, for baskets, mats and clothing.

INDIAN CUSTOMS AND METHODS FOLLOWED BY THE WHITE MEN

Soon after the planting of the corn in the spring-time came the feast of strawberries. The white man has continued this custom in the "strawberry festival." Strawberries grew wild in great abundance in the sunny fields and in the open spaces in the woods. When picked, placed in wooden bowls and sprinkled with maple sugar, the Indians considered them a delicious dish. They enjoyed blackberries, huckleberries and blueberries in a like manner.

In the fall came the corn feast, celebrated among

all the tribes of New England. (See page 35.) It often lasted several days. Thanks for the harvest were given to Mother Earth and to the Creator of Life.

The green corn was roasted on the ear over a fire in a large pit and eaten from the cob, or scraped from the cob, boiled with beans and called "suktae," which was about the same as our succotash.

Our present Thanksgiving Day, which has come down to us from the Pilgrim fathers of Plymouth, may have been suggested to them by this Indian custom.

In fact, the Indians taught the white man how to plant corn, how to make succotash, how to make corn meal and how to cook it; how to bake corn cakes on the hot hearth and how to pound parched corn and eat it with maple sugar. To-day we cook corn in the ways the Indians taught us. Corn cribs set on posts are another of the Indian inventions.

The Indians, also, taught the white man how to weave mats and baskets, and how to tan the skins of the mink, otter, beaver and other animals.

Each spring the Indians gathered sap from the sugar maples and boiled it in clay or stone pots and so made maple sugar. This was another thing which the white men learned from the Indians, for the maples of England were not sugar maples.

Through long years the Indians had learned the value of many herbs for healing purposes, and when the white man came the Indian taught him how to use blood root, boneset, balsams, burdock, catnip tea, culver's root, chestnut leaf tea for whooping cough, wild

cherries, dandelion, elm bark steeped in water for cough medicine, leaves of the wild grape, hardhack, Indian pip, plantain leaves, joe-pye-weed, lobelia, mandrake, mayweed, mullein leaves smoked for sore throat, pepper grass, pipsissewa, spearmint tea for worm medicine, spikenard, sweet fern leaves steeped and applied to parts affected by poison ivy, white pine bark, wild mustard, white oak bark steeped for liniment, white rhubarb for tonic, witch hazel for bruises and cuts, and many others. A number of these herbs and extracts made from them are in common use to-day.

The Indians taught the white men how to use oak, elder, sumac and other barks for staining and dyeing purposes.

The first roads of the white men were the trails made by the Indians, and the first white men to come from Massachusetts to Connecticut followed the famous Bay Path Trail.

Many hills and streams of Connecticut have Indian names; also we use many Indian terms and names as, Indian summer, hickory, chipmunk, moccasin, squash, woodchuck, skunk, hominy, succotash, Indian file, Indian arrow, wigwam, Indian corn and more than two hundred others.

METHODS OF COOKING

Meat and fish were cooked by roasting on the point of a stick before the fire, or by broiling on hot stones or coals. Some tribes used clay or stone pots for cooking

purposes. These were placed over the fires. When clay or stone pots could not be secured, the water in wood or bark buckets was kept boiling by placing hot stones in it.

Corn was boiled into hominy, or with beans into succotash, or the kernels were parched whole and pounded into meal called "yokeg." With a little "yokeg," some dried meat and tobacco in his pouch an Indian was ready for a long journey, even one hundred miles, if necessary. A spoonful of "yokeg" mixed with a little water made a meal. Corn and beans were preserved for the winter in holes in the ground lined with bark and with a covering of bark and earth on top.

The Indians had no milk, cheese or butter, and no eggs, except those of the wild fowl. They tamed few animals to provide food, or to help in the work. Every village had its dogs, usually trained to watch and to help in the hunt.

Many of the Indians lived from hand to mouth, feasting when food was plentiful and living on one scanty meal a day when it was scarce. They had no regular meal-times, but ate when they felt hungry. Some of the Indians did next to nothing in the way of providing a regular supply of food, but lived almost wholly on the wild foods found in forest, river, and ocean. When they had exhausted the food supply of one place, they did little to replenish it, but moved on to a fresh source of supply. Naturally it took a large territory to support even a small number of people who lived in this fashion. Several of the tribes who re-

mained in one place, as for example the Mohegans, Nipmucks, Pequots, Quinnipiacs and others, raised corn, beans, pumpkins, artichokes, potatoes and squash as a regular food supply. Pumpkins were dried and so kept for winter use.

Beans were baked in clay or stone pots much as we bake them to-day.

The Indians ate fish, clams, oysters, lobsters, nuts, roots, berries, and wild grapes. In the hunting season they had venison, moose, fat bears, raccoons, rabbits, squirrels, geese, turkeys, and ducks, besides fish of many kinds. They had very little salt, and preserved their meat by smoking. This they did on a little platform over the fire, as has been described, or in sunny weather the meat was dried in the sun. The feasts of the harvest and hunting seasons were followed by plain and scanty fare. Berries were plentiful in spring and summer.

GAMES

The Indians played several kinds of ball games including football. Many of the Indian dances were for amusement. They danced in winter in their council wigwam and in summer on the green grass.

With bits of rushes they played games similar to our card games. They painted the sides of pebbles different colors and used them for dice. With their rushes and pebbles they often gambled, much as people do to-day.

The Indians made whistles of bone. These were used in connection with games and for signalling.

The children played ball, tag, hide and seek, and blind man's buff. The Indian girls also played with dolls of wood, suitably dressed. Some of these dolls are preserved in present Indian collections in Connecticut.

LANGUAGE

The language of all the Indians of New England was similar and the various tribes had little difficulty in understanding each other. The language had regular forms of inflection and was capable of conveying fine shades of meaning.

John Eliot was the first to reproduce the Indian language in writing and in print. The following is from Eliot's Indian Grammar, published in 1666, and is an example of the orderly forms used by the Indians:

INDICATIVE MOOD, PRESENT TENSE OF THE VERB "KEEP"

<i>Singular</i>	<i>Plural</i>
Koowadchansh . I keep thee	Koowadchanunumun We keep you
Koowadcheneh . You keep me	Koowadchanimwoo You keep me
Noowadchanuk . He keeps me	Noowadchanukquog . . . They keep me

The Mohegan language had the same parts of speech as the English and the verbs were conjugated in a similar manner.

The following is from the diary of the last Mohegan

woman who spoke the Mohegan-Pequot language. One morning as she arose from her bed, she took her pencil and her diary and wrote:*

"Gizack badanta. Wami djagwane wigowag,—tadu-sug da wiwateaman. Mandu wigo. Ni-ya-yo."*

"The sun is rising. All things are good,—potatoes and the corn. God is good. That is so."

It is said that the Mohegan men had a death song which each one tried to remember and sing at the last moment before death. This song gave notice to the inhabitants of the spirit land that another spirit was about to start thither.

The following are the words and the music of the song:*

♩ = 80. *Very slowly and majestically.*

Yu ni ne - ne - un - dai; ji

bai o - ke ni ki - pi - ai; ni mus se - chu

"Here I am. To the spirit land I am coming. I shall pass away."

From the following short list of words used by the Connecticut Indians we find that the Indian word often resembles the English word for the same thing, or that

*Published with the permission of Doctor Frank G. Speck.

the Indian word resembles the sound made by the animal or thing indicated.

Aque	Hello	Papoose	Child
Biog	Ten	Quahaug	Clam
Bopoose	Cat	Sannup	Warrior
Cohonks	Wild Geese	Seeboog	Brook
Dakwang	Mortar	Sanjam	Chief
Inchun	Indian	Skunx	Skunk
Jeets	Bird	Squonnecks	Red Squirrel
Ne	I	Wetun	Wind
Nuk	Yes	Woojerwas	Fly
Nuppe	Water	Wunx	Fox

OCCUPATIONS

The principal occupations of the Indian men were hunting, fishing and warfare. They caught animals for food with snares, traps and pitfalls. The chief method of securing meat, however, was by hunting with the bow and arrow. The bow, from three and one-half to six feet long, was usually carved from sassafras or hickory wood, and was so powerful that it took long practice to be able to bend it. The string was made of the sinews or twisted entrails of the moose or deer, or of fibres of the wild hemp. The arrows were made of reeds, elder sticks, or any strong, slender piece of wood, and were usually tipped with pointed heads of slate, quartzite or flint stone, though sharpened bones and claws of large birds were also used. Good judgment was

necessary in choosing stones which would bear the chipping needed to shape an arrowhead, and skill and perseverance were required for the shaping; so a good arrow-maker was a person of some importance in the Indian community, just as a skilled workman is with us to-day.

For fishing the Indian used lines of deer sinews or a coarse native hemp, with hooks of the sharpened bones of birds or fishes. Fish nets twenty to thirty feet in length were also made from the hemp fibres. The Indian spear, made of a slender stick and tipped with a head of hard stone pointed and sharpened, served for fishing and hunting.

CANOES

For help in fishing and in moving from place to place the Indians of Connecticut built canoes, some light and some large and heavy, from the trunks of pine and white wood trees, tulip trees and sometimes from oak and chestnut trees. To cut down a tree for a canoe or dugout the Indians piled dry wood against the trunk and burned and scraped it off bit by bit until the tree fell. In like manner they burned and scraped the log off at the proper length for the dugout. In the same manner the sides and ends were roughly shaped and smoothed. A fire was kindled along the top of the log, and as this burned down into the wood, the charred portions were knocked and scraped away with shells and stone hatchets. This was kept up until the log had

burned to the proper depth and shape, when it was smoothed and finished. It was certainly a painfully slow and laborious method. One Indian working alone



From a model by Ned Burns in the Museum of the City of New York

INDIANS MAKING A CANOE AND CURING MEAT BEFORE
THEIR ROUND HOUSE

could make a small dugout in three weeks. We are told that in this rude method the Indians finished with considerable neatness canoes of forty or fifty feet in length and capable of carrying twenty men.

WARFARE

For long-distance fighting the Indians used the bow and arrow; at close quarters they used the tomahawk. This was either a strong wooden club, two feet or more in length with a knob of wood or horn at the end, or a hatchet with stone head and wooden handle. His arrow

was a poor weapon against the white man's gun, but his skill in the use of the tomahawk and scalping knife brought terror to the new-comers. It is probable that the practice of scalping among the Indians became more common after the coming of the white men, as rewards were often offered for the scalps of hostile Indians. The scalping of a fallen foe was not considered by an Indian as an act of cruelty, but an act of necessity, that he might have tangible evidence that he had slain an enemy.

GOVERNMENT

The form of government among the Indians was that of a monarchy with a ruler called a sachem. The power of the sachem was supposed to be absolute, but actually the amount of authority he exercised depended on his own courage and ability. The sachemship was often usurped by some other member of the royal family, but it rarely passed from one family to another. Beneath the sachem were a number of petty chieftains called sagamores, each with his band of followers, but all loyal to the sachem. The sachem had a body of councilors, just as rulers of to-day have cabinets, and he seldom transacted any important business without the advice of these councilors. When matters of great moment were to be decided, general assemblies of the tribe were often held and the business in hand publicly discussed. The actual workings of the Indian government were therefore rather democratic.

WAMPUM

Much of the Indian trading was by exchanging one thing for another. Yet they had an article which, like our gold and silver, was used both as an ornament and as a medium of exchange. This was wampum, said to have been an invention of the Narragansett Indians. The wampum beads were of two colors: the white, made from the inside of the conch shell, and the black (though sometimes blue, purple, or violet), made from the eye of hard shells, usually of the hen clam. They were made in the form of tiny cylinders, about one-fourth of an inch long and smaller around than a pipe stem, and were drilled lengthwise and strung on thread. Strings of wampum were given in trade and in tribute, and the beads were woven into belts, caps and aprons for chieftains and warriors. Belts of wampum were given as a pledge in making treaties, and we are told of some belts which contained so much wampum as to be worth from forty to fifty dollars. Three of the black beads were counted as an equal to one English penny (two cents, American money). The white ones were worth only half as much, perhaps because the material from which they were made was more abundant or more easily worked. The Indians had only their crude tools of sharp stones and bones with which to carve and drill these beads, but they were shaped and finished with great delicacy. It was very difficult for the Indians to manufacture the small tubular shell beads commonly used for wampum, until the white

men came with steel tools. Wampum beads averaged less than one-quarter inch in length by nearly one-half inch in thickness. With these steel tools the Narragansetts and Pequots manufactured wampum in quantities and became rich and powerful.

Wampum was made by the early settlers as well as by the Indians and gradually became common as currency. In addition to being used for currency it was woven into garters, belts, bracelets, collars, ear pendants, neck ornaments, bags, wallets and articles of dress. Strings of wampum, with other Indian relics, are preserved in our museums, and a visit to them is always interesting.

RELIGION

The Indian religion was based on thanksgiving and on awe, inspired by the physical elements they saw in operation around them. They believed in the Spirit of Good, the Creator of Life, a Spirit of Evil, and many lesser spirits. The Good Spirit, or chief of all, was known in different tribes by the name of Kiehtan, or Manito, or Great Spirit. He lived in the far-away warm and pleasant country to the southwest,

Where everlasting autumn lies
On yellow woods and sunny skies,

and was kindly disposed toward men. To the Great Spirit, the Creator of Life, the Indians offered prayers for health and aid in battle, and to him they chanted hymns of thanksgiving and prayers for success in the

hunt, for the Harvest Feast, for life and health, and for protection from enemies.

The Spirit of Evil they called Hobbamocko. He was the author of all plagues and the source of all misfortunes, so they were constantly reminded of his power and were ever trying to appease his anger. Many dances were performed in his honor.

SUGGESTIONS FOR STUDY

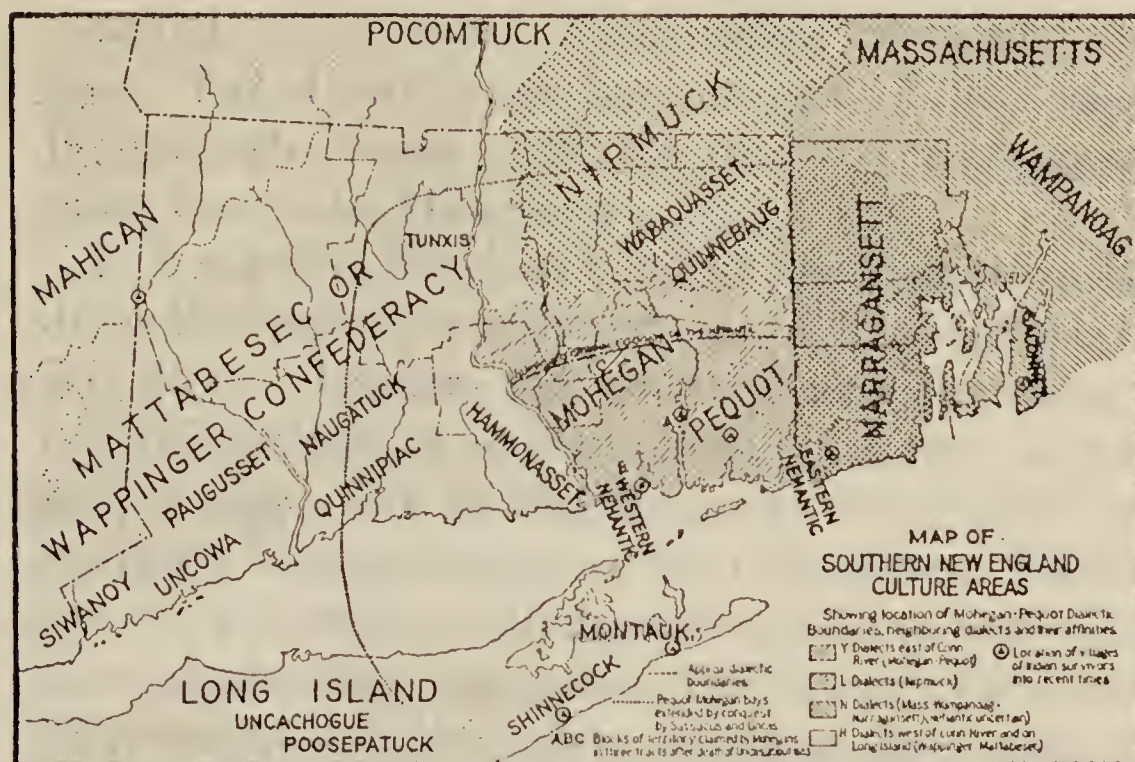
1. Hunt for local Indian names, caves, stories and legends.
2. By making models, by drawing and collecting pictures, and by short talks, describe and illustrate the many sides of Indian life, as food, shelter, clothing, occupations, communication, transportation, travel and games.
3. Compare these with what we enjoy to-day.
4. Show in what ways we are indebted to the Indians.
5. Write and give plays illustrating Indian life, customs, art, songs, language and deeds.
6. Visit the nearest museum where real Indian articles may be seen, as Peabody Museum in New Haven, Wadsworth in Hartford, Bruce in Greenwich, New London Historical Society, Eldridge Museum in Mystic, Middlesex County Historical Society, Bridgeport Scientific and Historical Society, and Mattatuck Historical Society.
7. Visit Indian reservations—Mohegan, Ledyard, Lanter Hill, Scatacook in Kent and others.

NAMES AND LOCATION OF THE INDIAN TRIBES

When Dutch and English viewed our pleasant shores,
Mohegan-Pequot Indians ruled the lands
From forts upon the Pequot-Mystic banks,
And gathered tribute from the conquered bands.

The Indian race, like the white and other races, was divided into several families or nations, and these na-

tions into various groups, or tribes. These tribes often broke up into smaller clans or divisions, sometimes closely connected with the original tribe, and sometimes loosely related to it. For these reasons it is often



THIS MAP SHOWS THE DISTRIBUTION OF TRIBES AND DIALECTS

very difficult to determine to which tribe a certain community of Indians may belong.

HOW THE HUDSON RIVER MOHEGAN-PEQUOT INDIANS GAINED CONTROL OF CONNECTICUT

All the Indians of Connecticut were members of the Algonkin family, and all except the Mohegans and Pequots belonged to the Narragansett branch of that family.

About the year 1600 a band of Mohegan Indians left the ancestral home of the Hudson River Mohegans on the banks of the Hudson River near where Albany now stands. This band no longer called themselves Mohegans, but Pequots, in honor of their sachem, Tamaquashad, who was sometimes called "Pekoath" or Pequot. Twenty-six years later a part of this band of Pequots who came under the rule of Uncas again became known as Mohegans.

It is possible that this band of Mohegan-Pequot Indians left their ancient homes on the banks of the Hudson River because the country was becoming too crowded to support so many hunters, or they may have been driven away by the Mohawks. They came across southern Massachusetts to the Connecticut River under the leadership of their sachem, Tamaquashad, and then fought their way southward through Connecticut. They conquered the native tribes as they came, forcing them to pay tribute and acknowledge Pequot authority. They finally settled along the Thames River, which was called by the Indians the Pequot or Mohegan River. They also settled at Mystic and along the adjacent coast in what is now New London County and occupied one of the choicest territories in the whole State.

The Pequots, who were more warlike and aggressive than the Narragansetts, were not content with this territory, but began to conquer the smaller tribes about them. Their conquests brought them into contact with the powerful Sequassen at Hartford. Sequassen was

sachem of the Podunk Indians at East Hartford, and also sachem of the Tunxis and River tribes. Three stubborn and bloody battles were fought before Sequassen was conquered and the Connecticut Valley tribes under Sequassen forced to submit to the rule of the Pequots.

Fighting eastward the Pequots conquered the whole country from the Connecticut River to Rhode Island, including the Nipmucks of Windham County. Along the coast to the west they overpowered all the tribes as far as New Haven Bay, and forced the Quinnipiacs to acknowledge their rule and pay tribute. On the south they sailed across the Sound in dugout canoes and compelled the payment of tribute from the inhabitants of Sewen Hacky (Long Island) and of Manisses (Block Island). During this time they carried on a constant conflict with the Narragansetts of Rhode Island.

When Block sailed up the Connecticut River in 1614, and when the English and the Dutch came to Hartford in June, 1633, the territory of the Pequots reached east to Rhode Island, west to the Niantic River, with general control to the Hudson, and north almost to the present Massachusetts line.

At this time the Pequots made their headquarters near the present site of New London, though their main forts and villages were located in what is now known as the town of Groton near Mystic. Tamaquashad and two succeeding sachems had been slain in battle and Wopigwooitt, who had become sachem of the Pequots, dwelt in a large fort on what is now

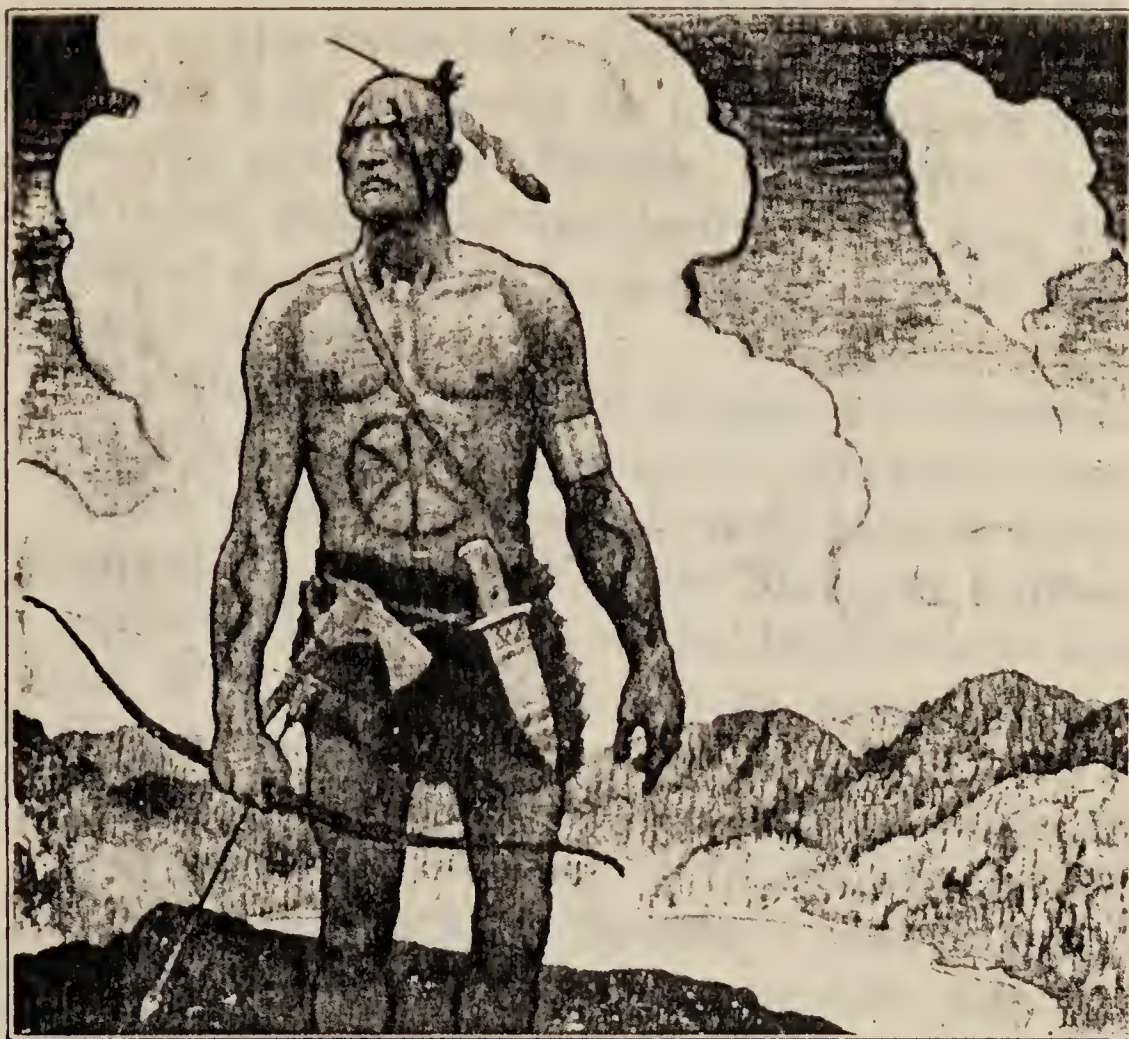
known as Pequot Hill in the town of Groton near the Mystic River. This was the fort attacked and burned by Mason in 1637.

Sassacus, son of Wopigwooitt, was royal sagamore at Pequot, now New London, and had charge of the immediate villages and forts. Sassacus probably occupied a fort on what is now known as Fort Hill near the banks of the present Thames River. Here, too, Sassacus, sachem of the Pequots, resided when Mason made his attack on the Indian fort at Mystic in 1637.

UNCAS BECAME SACHEM OF THE MOHEGANS AND PEQUOTS

Uncas was a sagamore of the royal line in the Pequot tribe, and a chief under Wopigwooitt. His courage, strength, and cunning were remarkable even among the Pequots. In 1626 he married the daughter of Sassacus and made his home and headquarters at Mohegan, near the present site of Montville. The Indian forts and villages where Norwich now stands were in his immediate charge. Here, too, was located the royal burying ground of the Pequot sachems. Uncas was, therefore, in command of the Pequot Indians of Mohegan. These Indians became known by their ancient tribal name of "Mohegans." Uncas not only controlled the Indians of the northern part of New London County, as we have seen, but he also controlled the Indians of the southern parts of Tolland and Wind-

ham Counties. This section was considered the most important Pequot district and Uncas was the most in-



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UNCAS

From a painting by N. C. Wyeth for "The Last of the Mohicans"

fluent and powerful sagamore under Wopigwooitt.

When Wopigwooitt was slain with several of his men by the Dutch at Hartford about the year 1633, Uncas contended with Sassacus for the sachemship, but the majority of the Mohegans and Pequots sup-

ported Sassacus, and Uncas fled to the Narragansetts for safety. About a year later Uncas faithfully promised to be submissive to Sassacus, who had become sachem, and was permitted to return, but was not made one of the twenty-six chiefs serving Sassacus or entrusted with the care of the forts and villages and royal burying grounds at Mohegan. He therefore lived near Windsor with about twenty-five of his men. Here he waited and watched for an opportunity to inflict revenge on Sassacus.

In May, 1637, when the English were preparing for the Pequot War, Uncas came to Hartford in open rebellion against Sassacus and joined Mason's expedition against the Pequots. With the Mohegan Indians who supported him and with several Indians from Windsor and Wethersfield, Uncas was in command of about seventy warriors.

Uncas and his warriors were faithful allies of the English in the destruction of the Pequots in 1637, and by the treaty of 1638, between Uncas, Miantonomo and the English, his followers were more than doubled by the one hundred Pequots who were given him. A considerable number of wandering Pequots and, also, Indians from other tribes joined Uncas. In 1638 Uncas organized his tribe under the tribal name of "Mohegan" and again made his home and the headquarters of his tribe at Mohegan, near the present site of Montville. He gave up the seacoast which the English had seized, but claimed and was allowed to retain the northern part of New London County and the southern

parts of Tolland and Windham Counties. The Mohegans under Uncas, and since, have always been the friends of the English.

THE MOHAWKS COLLECTED TRIBUTE

Besides the Hudson River Mohegan-Pequots, who ravaged and levied tribute, the Connecticut River Indians were oppressed by other enemies. The Mohawks, a tribe of Iroquois from the Five Nations of New York, had waged war upon the Indians of the southwest coast of Connecticut and the Connecticut River Valley, and had forced them to accept the rule of the Mohawk council at Onondaga in New York. Every summer two old Mohawks went up and down the valley and along the coast collecting tribute and proclaiming the orders of the council. The Pequots seem never to have come in contact with the Mohawks, so the Connecticut and shore Indians endured a constant crossfire of oppression from fierce enemies on each side.

THE MOHAWK INDIANS HUNTED IN CORNWALL

The Indians who possessed this part of the State were the Mohawks. It is not known that they had any permanent settlements here, but the many arrowheads and other relics which have been found show that Cornwall was a favorite hunting ground.

THE NIPMUCKS

North of the Pequots and Mohegans in what is now Tolland and Windham Counties were located a peaceful tribe of Indians known as the Nipmucks, or fresh-water Indians. Their headquarters were in the present town of Woodstock. When the white men first came they were ruled by the Pequots under Wopigwooitt and Sassacus and later by the Mohegans under Uncas.

John Eliot, the apostle to the Indians, spent considerable time among the Nipmucks in Woodstock. The rock which John Eliot used as a pulpit is still pointed out as "Pulpit Rock." Within three years nearly all the Nipmuck and Wabbaquasset Indians gathered into orderly communities with homes, churches and cultivated fields.

When King Philip's War broke out in the summer of 1675, the Nipmuck Indians of Woodstock became savage again, and in 1676 were driven from the town.

INDIANS OF HARTFORD COUNTY

Hartford County along the Farmington and Connecticut Rivers was the home of several tribes, all members of the same family and closely related to each other. Farmington, Avon, and Simsbury were the homes of the Tunxis Indians. On the west bank of the Connecticut in the present town of Windsor was the home of the Poquonnocs. East Windsor, South Windsor, and East Hartford were inhabited by the Podunks.

South of these along the banks of the river were a number of small tribes. Each of these tribes had its own sachem, but there is good reason to believe that all this section of the Connecticut River Valley was, before 1600, under the rule of a grand sachem called Sequassen, to whom all the smaller tribal sachems were subject. He had waged a desperate warfare against the usurping Pequots, and had been overcome by them after three bloody battles. It was from Sequassen that the English bought Hartford and the country to the west. It is doubtful if Sequassen had any right to sell land to the English, as he was subject to the Pequots.

The Wangunks lived about Middletown and called the place Mattabessett.

MACHEMOODUS

Haddam and East Haddam, with both banks of the Connecticut for some distance farther down, were peopled by a clan called the Machemoodus. In East Haddam at the junction of the Moodus and Salmon Rivers is a very high hill called Mount Tom. From this mountain there came, so the Indians said, sounds like thunder rolling down from the north, closing with a loud report which shook the earth. Even after the settlers came there were slight earthquake shocks which untopped chimneys, threw down walls, and opened fissures in the earth. The Indians declared that both the noises and the shocks were greater in the days before the settlers came.

SEACOAST TRIBES

Still farther down, on the western bank of the Connecticut and extending eastward to the Niantic River, were the Western Niantics. Across the river from these, in Clinton, Killingworth, and the old township of Saybrook, were the Hammonassetts. West of the Hammonassetts were the Quinnipiacs, stretching along the coast from the Hammonasset River to New Haven Bay. North of the Quinnipiacs, a considerable section of country was under the rule of Montowese.

The country around the mouth of the Housatonic, from New Haven to Bridgeport and as far north as Monroe, was peopled by the Paugussetts. This tribe occupied the towns of Monroe, Huntington, Trumbull, Bridgeport, Stratford, Milford, Orange, and Derby. They had a fortified village on the east bank of the Housatonic in Derby, and another in Milford. Northwest of the Paugussetts, in the towns of Newton, Southbury, and Woodbury, lived a small and insignificant clan called Potatucks.

The western part of Connecticut as far as the Farmington and Quinnipiac Rivers was uninhabited except for a strip along the seacoast. Litchfield County, the northern part of Fairfield County, and Hartford County west of the Farmington, were unpeopled wildernesses. However, in 1643 a number of Hudson River and Long Island tribes, who were fleeing from the Dutch, settled here.

THE SCATACOOK INDIANS

In what is, perhaps, the most picturesque spot in the State of Connecticut lies a little Indian reservation. It is located in the Housatonic Valley in the town of Kent where the river winds about at the foot of the Scatacook Mountains. This reservation of fifteen hundred acres was set apart for the use of the Scatacook Indians in 1746.

At that time their chief was a Pequot Indian by the name of Mauwehu. Mauwehu had travelled through all Connecticut and decided to make his home in the fertile valley of the Housatonic River. He invited Indians from Newtown, New Milford and New York State to settle with him. After ten years this tribe numbered about six hundred.

The Scatacook Indians furnished the colonists one hundred warriors during the Revolutionary War, and a number of the Scatacook Indians fought in the Civil War to preserve the Union.

During the years since 1746 the early settlers and others have often cheated the Indians of this reservation, have sold them fire water and have humiliated them. It has been hard for these Indians to follow successfully the ways of the white man. Their reservation at present covers only about three hundred acres.

SACHEM WAQUAKEAG

In the town of Canton a brook called Cherry Brook wanders down from North Canton through Canton

Centre and empties into the Farmington River. This brook received its name "Cherry" from Waquaqueag, a Tunxis Indian, who with his followers roamed through the valley and fished in the streams when the settlers first came to the town of Canton. Waquaqueag was called "Cherry" by the settlers by reason of his fondness for cherry wine.

BARKHAMSTED LIGHTHOUSE

"And there's the Lighthouse," rang the driver's shout,
As down the valley toiled the Hartford stage
Past where the lights were feebly shining out
From cabins high on Ragged Mountain side.

About the year 1740 Molly Barber of Wethersfield was prevented by her parents from marrying the man of her choice. She then declared she would marry the first man who offered himself. This man was James Chaugham, a Narragansett Indian, born on Block Island. Molly came with her husband to Barkhamsted, where they reared a family of eight children. A daughter, Mercy Chaugham, married Isaac Jacklyn, a servant of Secretary of State Wyllys of Hartford. Others who married into the Chaugham family were Wilson, Elwell, Webster, and Green, for the children of Molly and James Chaugham were respected among the white settlers as well as among the Indians. These descendants with their husbands and wives became known as the "Lighthouse Tribe" from the fact that the Hartford and Albany stage drivers, after leaving Riverton

and coming in sight of the lights which shone through the cracks and windows of their cabins, would remark, "There's the Lighthouse, and we're only five miles from port." New Hartford was their destination for the night. The cellar holes and the graves of about fifty of these Indians may still be seen on the lonely western slope of Ragged Mountain in People's Forest above Pleasant Valley in Barkhamsted.

SUGGESTIONS FOR STUDY

1. Prepare a short talk on "How the Hudson River Mohegan-Pequot Indians gained control of Connecticut."
2. Prepare a four-minute talk on "How Uncas became sachem of the Mohegan-Pequots."
3. Give facts connected with the Mohawks, the Nipmucks, Indians of Hartford County, Machemoodus, seacoast tribes, Scatacook Indians.

CHAPTER V

FIRST SETTLEMENTS

1631-1639

1. WINDSOR, WETHERSFIELD, AND HARTFORD

"The birthplace of American democracy is Hartford. Government of the people, by the people and for the people first took shape in Connecticut."—ALEXANDER JOHNSTON.

THESE early settlers were brave and courageous people or they would not have dared to face the wilderness, the wild animals, the Indians and the cold New England winters. They had few advantages as compared with what are here to-day. Let us read with sympathetic interest of their struggles as they settled at Windsor, Wethersfield and Hartford, at Saybrook and at New Haven.

By reason of the discoveries of the Cabots, Gosnold, and John Smith, the King of England claimed most of North America. From time to time he granted parts of North America to companies who wished to make settlements. The London Company of England received a grant of land covering Virginia, and made settlements at Jamestown in 1607. The Plymouth Company was given a grant of land covering New England, but this company made no settlements. After hearing the glowing reports of John Smith concerning North Virginia, or New England, as he called it, the interest of the company was awakened.

In 1620 the Plymouth Company secured a new charter from James I of England, covering the land from the Delaware River to the Gulf of St. Lawrence and extending from the Atlantic Ocean to the Pacific. At this time the name of North Virginia was changed to New England and the name of the Plymouth Company was changed to the "Council of New England."

For a number of years many people in England had objected to the form of worship as followed in the Church of England. They thought some of the forms were contrary to the Bible and therefore wrong. King James I of England refused to grant their request to change the forms. Part of the people who objected to the form of worship in the Church of England then separated from the Church of England, left England and went to Holland. These were called Separatists, and later Pilgrims. After ten years among the Dutch they saw their children growing up in Dutch ways, so they decided to go to Virginia. The London Company gladly granted them a charter.

In 1620 the Mayflower crossed the Atlantic Ocean in nine weeks, bringing one hundred two of these Pilgrims to Plymouth, Massachusetts. This was farther north than they wished, but the Mayflower was a hired ship and the captain refused to take them to Virginia. During the first winter about half of this number died. For the first few years they had a very difficult time, but even amidst so many difficulties, their settlement succeeded. If it had not been for the help of the Indians it is possible the settlement would have failed. The In-

dians supplied them with some corn and taught them how to plant, care for and cook corn, and easy ways of catching fish.

The story of the Mayflower, the Pilgrims and Plymouth has been immortalized in song and story.

The Pilgrims knew before they landed to make the settlement at Plymouth that they were within the limits of the Plymouth Company rather than the London Company, as they had planned, and that their charter from the London Company was of no value. To meet this difficulty they drew up the celebrated Mayflower Compact. The Pilgrims lived under the Mayflower Compact until united with Massachusetts in 1691. In order to hold the land, the Pilgrims secured, soon after they came, a patent from the "Council of New England," which had taken over the rights of the former Plymouth Company. They did not secure a charter or form of government, but followed the Mayflower Compact as above stated.

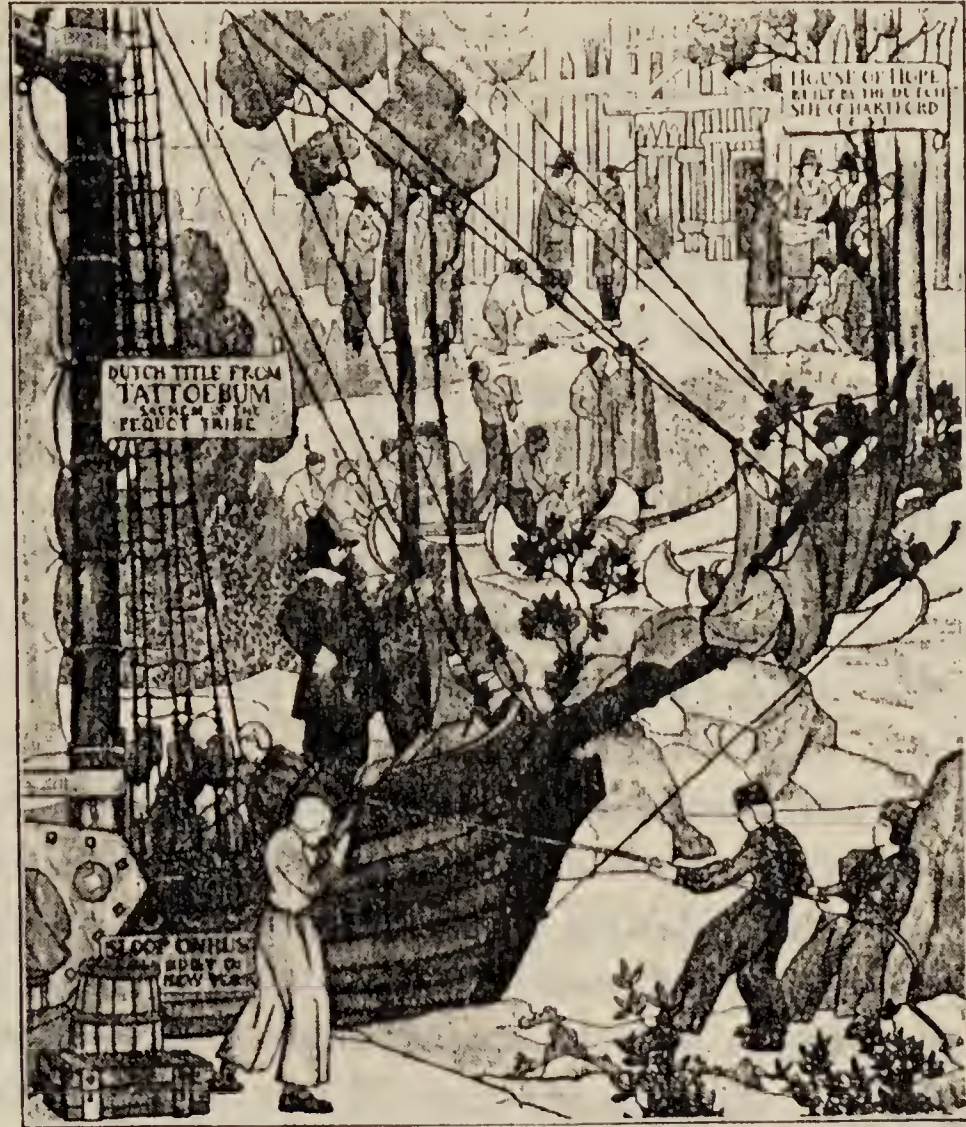
The other people who objected to the form of worship of the Church of England remained in the church and tried to reform it. These were called Puritans.

In 1630 a group of these Puritans grew weary of trying to reform the Church of England and made a settlement at Massachusetts Bay. This little settlement of the Puritans has since grown into the present great city of Boston. When these Puritans came to New England they adapted the Congregational form of church government.

Hence the forms of church worship of the Pilgrims

and the Puritans in New England were very similar. Both became Congregationalists.

During the years since the voyage of Adrian Block



ADRIAN BLOCK LANDING AT HARTFORD

From the mural cartoon by J. Monroe Hewlett

in 1614, Dutch ships had been sailing up and down the Connecticut River and along the Connecticut coast, trading with the Indians. They had, however, made no settlements in Connecticut, but had settled in New

York on Manhattan Island in 1613. By reason of the Connecticut discoveries of Adrian Block, they naturally planned to include Connecticut as Dutch territory.

The struggle between the Dutch and the English for the control of Connecticut continued until the Dutch flag was driven from New York by the English in 1674.

The Indians of the Connecticut Valley, pressed on the west by the Mohawks and on the east by the Pequots, felt that English settlements on this territory would help free them from their enemies.

Sequassen, sachem of the Podunks and surrounding tribes, had been defeated in battle and driven away by the Pequots, and the River Indians compelled to pay tribute to the Pequots. Wah-qui-ma-cut, who was acting sachem in the absence of Sequassen, determined to seek help from the English, and in April, 1631, visited the Plymouth and Massachusetts Bay colonies. He was accompanied by John Sagamore and another Indian called Jack Straw. Jack Straw had been to England and learned to speak a little English. He described to the Massachusetts settlers the valley of the Connecticut as a beautiful and fertile country abounding in fish, game and fur-bearing animals. He begged that each of the Massachusetts colonies make a settlement there, and offered in the name of the Indians of the Connecticut Valley to give the new colonies eighty beaver skins each year and to provide them with corn.

To prove his good faith, he suggested that two men be sent to look the country over and report to the governors before any move was made toward the new

settlements. He was courteously received and his offers respectfully considered, but both colonies declined to take up the matter at that time.

In 1632, Edward Winslow of Plymouth, who had been thinking of Wah-qui-ma-cut's description of the Connecticut Valley, made a trip to Connecticut and returned with a very favorable report.

The Dutch heard of Winslow's trip and decided it was time they took possession of the Connecticut River Valley. In 1632, Governor Van Twiller of New Amsterdam bought, from the Indians, a point of land at the mouth of the Connecticut River, took possession of Connecticut in the name of Holland, nailed the Dutch coat of arms to a tree, and called the point "Kievit's Hook." The English later called the place Saybrook. The Dutch plan was to build a fort at the mouth of the river and so control the river and valley.

In June, 1633, Governor Van Twiller sent Jacob Van Curler with a party of men to erect and fortify a trading post on the west bank of the Connecticut River, and within the limits of the present city of Hartford. The site of the old Dutch fort is now called "Dutch Point." This part of the country was the home of the Podunks, under the sachem Sequassen. Sequassen had been conquered, as has been related, by the Pequots, who claimed the ownership of the country. On June 18, 1663, Van Curler purchased of Wopigwooitt, the grand sachem of the Pequots, a piece of land one mile long and one-third of a mile wide, for which he paid twenty-eight yards of coarse cloth, six axes, six kettles, eigh-

teen knives, one sword blade, one pair of shears and some toys. On this land Van Curler built a small fort, mounted two cannon, and named it the "House of Hope."

At the request of the Podunk chief, Wah-qui-macut, the Dutch secured permission from the Pequots for Sequassen to return to his country and make his home at or near the trading post.

The territory purchased by the Dutch was made free for purposes of trade to all Indians. It was to be made a territory of peace. The hatchet was to be buried and no warrior was to molest his enemy while within its bounds.

During the year 1633, several trading vessels from the Plymouth and Massachusetts Bay colonies visited Connecticut. In July, 1633, Plymouth proposed to the Massachusetts Bay colony that they establish a joint trading post on the Connecticut. Governor Winthrop, of Massachusetts, feared to undertake the experiment, and Plymouth decided to carry through the enterprise alone. In September, 1633, William Holmes was sent out with a vessel, a small company of men and a frame of a trading house. When they sailed slowly past the Dutch fort at the "House of Hope" they heard the sudden roll of drums resounding from the walls and beheld the gunners with lighted matches standing beside their guns under the banner of New Netherland.

"Strike and stay or we shall fire!" shouted Van Curler, the Dutch commander.

"We have a commission from the Governor of Plym-

outh to go up the river, and up the river we are going," shouted Holmes. The Dutch did not fire and Holmes sailed on.

Holmes bought from Sequassen, sachem of the Podunk River Indians, a piece of land just below the junction of the Farmington and Connecticut Rivers in the present township of Windsor, and set up his house on September 26, 1633.

The Pequots resented the recognition of Sequassen by the English under Holmes, and began to plan ways of getting the English out of the way before they caused the River Indians to stop paying tribute. Here, then, was one cause leading to the Pequot War.

When the Dutch Governor, Van Twiller, at Fort Amsterdam heard of the coming of the English, he sent a force of seventy soldiers to order them out of the country. By the time these men arrived, Holmes had set up the trading post and was prepared to defend it desperately. As Holmes refused to be frightened the Dutch soldiers retreated to the "House of Hope."

In 1633 there came over from England to Massachusetts Thomas Hooker, a learned and eloquent minister whose license to preach had been taken away from him because he refused to accept all the doctrines then taught by the Church of England. Hooker was a firm believer in democracy and in a discussion with Winthrop declared that "In matters which concern the common good, a general council, chosen by all to transact business which concerns all, I conceive most suitable to rule and most safe for relief of the whole."

Many other people thought the same as Hooker. They wished more freedom and became dissatisfied with the Massachusetts methods of government, and began to look longingly toward the Connecticut Valley.

In 1634, John Oldham, with several others, travelled across country from Massachusetts to the Connecticut River and settled Wethersfield. All through the summer of 1635 the little colony at Wethersfield was increased by group after group of people arriving from Watertown, Massachusetts. In October, 1635, a group of sixty people from Newtown, Massachusetts, under the leadership of John Steel, came through the woods and settled at Hartford. The Indians called the place Suckiag.

The winter of 1635-1636 was a very severe one. The garrison under Gardiner at Saybrook suffered from the cold, but the keenest suffering fell upon the three little settlements of Windsor, Wethersfield and Hartford. John Steel and his group from Newtown was scarcely settled at Hartford before the grim New England winter set in. By the middle of November the river was completely frozen over. Beds, clothing, and provisions, which the travellers could not well carry through the woods with them, had been sent around by water; but the vessels carrying them were either wrecked or forced by storms to turn back to Boston. By the first of December, the three settlements were pinched for lack of food. Some corn was bought from the Indians, but they had little to spare.

Finally a majority of the population of the three

towns fled in despair back to Massachusetts. Some went through the deep snows of the woods in small parties. Several families, consisting of about seventy men, women and children from the Wethersfield and Hartford settlements, came down the river in search of supplies, either at Gardiner's Fort at Saybrook, or on ships expected from Boston. Gardiner had no supplies to spare and the ships from Boston had not arrived. These needy families, therefore, were taken on a small ship called the Rebecca. With great difficulty the Rebecca worked clear of the ice and carried them to Boston.

A few hardy ones, however, stayed on in the upper river towns and secured a scanty living from game, nuts, and roots as the Indians did. They went hungry often, and some among them grew weak and sickly, but they hung on, and with the coming of spring those who had fled to Massachusetts came back bringing others with them.

In the spring of 1636 Samuel Stone and William Goodwin, acting in behalf of the first settlers at Hartford, secured a deed of the place from Sequassen, sachem of the Podunk and River Indians. Again the English did not recognize the Pequot ownership of the land.

On the 26th of April, 1636, the first court held in Connecticut met at Hartford. Roger Ludlow was a member of this court. One of the laws passed by it was that the settlers should not sell arms and ammunition to the Indians.

Thomas Hooker now decided to hasten, at once, to the Connecticut Valley with his large Cambridge congregation and join with the settlers of the three towns for the purpose of forming a government more democratic than that of John Winthrop in the Massachusetts Bay colony.

In the Massachusetts Bay colonies only church members could vote. Thomas Hooker believed that all free men should have the privilege of voting whether they were church members or not.

On a perfect day in June, in the year 1636, Reverend Thomas Hooker and his entire congregation of one hundred ten men, women and children of Cambridge set out, on foot, through the wilderness for the Connecticut Valley. They drove one hundred sixty head of cattle, besides a large number of hogs, before them through the wilderness. Hooker's wife was ill, so they carried her on a litter. For two weeks they journeyed over hills, through valleys, across streams, with only a compass and the Indian trails to guide them through the thick forests. There were neither roads nor bridges. The congregation often had to cut away the trees and bushes in order to get through. They waded the shallow streams and crossed the larger rivers on rafts. They slept under the stars and lived largely on the milk of their cows.

The weather was delightful; the wild flowers perfumed the air; songs of birds could be heard, and Hooker and his little band were happy. They made the woods ring with their shouts and the singing of psalms.

At last they saw, through the branches of the trees, a great river glistening in the sunlight. "We have reached



THOMAS HOOKER ON HIS WAY TO CONNECTICUT

From the mural cartoon by J. Monroe Hewlett

the 'Country of the Long River,'" they said. To this country the Indians had given the name "Connecticut." Hooker and his congregation joined with the settlers already established at Windsor, Wethersfield and

Hartford, and so laid the foundation for the present State of Connecticut.

Other congregations from Dorchester and Watertown soon followed, settling in the towns of Windsor and Wethersfield, and within a year eight hundred people had found their way to the Connecticut Valley.

In 1639, Hartford, Windsor, and Wethersfield set up a written constitution which was the first of its kind in the world. This constitution made no mention of the King of England or the English Company which held a Royal Grant of the Connecticut lands. This constitution, in fact, made Connecticut a republic.

The Constitution of the United States and of many of the States of the Union follows the principles laid down in the first Connecticut constitution of 1639.

Thomas Hooker believed that the foundation of authority in any government was in the free consent of the people governed. He established a government of this kind in the Connecticut Valley and has been called the "Father of Connecticut." Not only the people of Connecticut but the people of the entire United States are indebted, in part, to Thomas Hooker for the degree of freedom which they enjoy to-day.

SUGGESTIONS FOR STUDY

1. On a map of the United States locate the land owned by the London Company and the land owned by the Plymouth Company.
2. Prepare a short talk explaining why the Dutch and English both claimed Connecticut.
3. In what way was the Warwick Grant of value to Connecticut?
4. Show why the Indians of the Connecticut Valley wished

to have people from Massachusetts settle beside the Connecticut River. 5. Explain why the Dutch planned to build a fort at the mouth of the Connecticut River and on the present site of Hartford. 6. In a short talk tell of the coming of Thomas Hooker. 7. Describe the first winter in Connecticut. 8. Explain how Connecticut became a republic. 9. For debate: Resolved, That the Dutch claim to Connecticut should have been respected by the English.

2. SAYBROOK

"On Saybrook's wave-washed height
The Lady Fenwick sleeps.
Lonely the tomb, but an angel of light
The door of the sepulchre keeps."

—FRANCES M. CAULKINS.

The town of Saybrook is one of the oldest towns of Connecticut and began its history as an independent colony. The original town of Saybrook was approximately ten miles square and included the present towns of Old Saybrook, West Brook, Essex, Saybrook, Chester and parts of Lyme and Old Lyme.

Lord Say and Seal, Lord Brook and other noted men of England were dissatisfied with the civil and religious matters as carried on in England in those days.

In the time of Charles I, King of England, they formed a company and planned to start a colony in America to which they and their friends might move. This colony was to be a place of refuge. In this colony church and state affairs were to be conducted according to the wishes of the people.

On the 19th day of March, 1632, this company

secured from Robert, Earl of Warwick, a grant of all the land "which lies west from the Narragansett River, a hundred and twenty miles on the coast, and from there in latitude and breadth aforesaid to the South Sea." This South Sea is now the Pacific Ocean. This placed



THE CEDAR SENTINEL.

Located near the Boston Post Road in old Saybrook. For 300 years this tree was preserved as a landmark

all of Connecticut from the Narragansett River to the Pacific Ocean under the control of Lord Say and Seal, Lord Brook, and the men joined with them.

A copy of this Warwick Grant was found in London by Governor Winthrop in 1661 and is now in the archives of the State of Connecticut, at Hartford.

It is said that the Earl of Warwick secured his title to the lands from the Plymouth Company, later called the "Council of New England," in 1631.

In July, 1635, John Winthrop, Jr., son of the Governor of Massachusetts, was appointed by Lord Say and Seal, Lord Brook, and their associates as their agent to lay out a settlement which was to be a home for gentlemen of quality. The streets were to be laid out in a regular manner, with extensive squares, and all planned for a great commercial city. He was to get together fifty men to build a fort at the mouth of the Connecticut River, and to build within the grounds surrounding the fort a number of houses suitable for the reception of gentlemen of quality. He was to take possession of from one thousand to fifteen hundred acres of land near the fort. He was constituted "Governor of the River Connecticut" for a year after his arrival.

When Winthrop reached Boston in October, 1635, he heard rumors of the Dutch plan to build a fort at the mouth of the Connecticut. He hastily gathered twenty men and sent them ahead to begin work. They had barely thrown up earthworks and mounted their guns when a Dutch ship appeared at the entrance to the river. After looking at the cannon for a time, and the flag of England floating over the fort, the Dutch withdrew and sailed back to New York. The English tore down the coat of arms which the Dutch had fastened to a tree and carved a grinning face in its stead. Though the Dutch had bought the land from the Indians in 1632, and though they had taken possession, they had failed to hold it.

Before the close of November, Winthrop arrived

bringing with him Lieutenant Lion Gardiner, a civil engineer, who was to direct the building of the fort and to lay out the proposed city. The fort was erected and named Fort Saybrook, in honor of Lord Say and Seal and Lord Brook. When the fort was completed Gardiner took command and all remained at the fort dur-



SAYBROOK FORT IN 1636

From an old print in the Emmet Collection in the New York Public Library

ing the winter. The hundreds of people who were to come from England never came and Saybrook failed to become a city.

The winter of 1635-1636 was bitterly cold and the snow was very deep. The little garrison suffered from the cold and food was scarce.

In 1636 the Pequot War began. Though Lieutenant Gardiner had dealt justly and fairly with the Indians, the fort of Saybrook was first attacked. When men

went into the adjacent fields to gather corn or hay, or to hunt and fish, they were slain or captured and tortured. During the winter of 1636-1637 the fort was in a state of siege. The Pequot Indians watched all who came and went from the fort and killed as many as possible. They destroyed all buildings except the fort, burned the haystacks and killed nearly all the cattle. Lieutenant Gardiner was wounded by an arrow. In all, nine of his little garrison were slain by the Indians before the close of the Pequot War in October, 1637.

In the spring of 1636 the company, which we may now call the Saybrook Company, sent over George Fenwick, a member and agent of the company, to take charge of the Saybrook colony. On his arrival Fenwick read a copy of the Warwick Grant to the people and explained the plans of the company. Fenwick was held in great respect, as he was one of the most prominent of the Puritan party in England. He was also a graduate of Oxford and well educated.

In the fall of 1636 Fenwick left Lieutenant Gardiner in charge of the fort and returned to England to report the progress made in the new colony and to arrange for the coming of his friends. While in England Fenwick married Lady Alice Butler, the daughter of an English nobleman. In July, 1639, Fenwick came again to Saybrook, bringing his bride, now called the Lady Alice Fenwick. She was the first lady of rank to appear in the colonies.

As George Fenwick was the only member of the company who ever came to Saybrook, he served as

Governor of the colony from 1639 to 1644. According to the old records George Fenwick and his wife, Alice Fenwick, lived in a "fair home and well fortified." They had two children, Elizabeth and Dorothy.

When Fenwick took charge of the Saybrook colony, in 1639, Lieutenant Lion Gardiner withdrew and moved to an island at the eastern end of Long Island. This island is now known as Gardiner's Island.

Lady Fenwick was fond of flowers and had a flower garden, also an "herb garden," where she grew plants for medicinal purposes. She enjoyed horseback riding and was often seen on horseback along the sandy shore.

In May, 1641, Fenwick wrote Governor Winthrop at Hartford that apple and cherry trees grew abundantly about his home.

Lady Fenwick was bitterly disappointed that her husband's friends in England did not join them. However, she bravely faced her fear of the Indians and took up her work of helping the people of the little settlement. Though through many a long, lonely day she longed to see her friends and the familiar hedgerows of England, yet she gave her best for the advancement of the colony. For this brave courage and cheerful service, she will always be remembered.

As has been said, Saybrook was planned as a place of refuge for wealthy and prominent men of the Puritans in England and was intended to become a commercial city. It is said that Oliver Cromwell was once actually on board ship, ready to sail for Saybrook, but was hindered by adverse winds, and political troubles pre-

vented a second attempt. The political storm in England thickened so fast that Puritan leaders found all their energies engaged in the conflict, and the "gentlemen of quality" for whom Saybrook was planned never came, and Saybrook did not become the Puritan refuge expected.

George Fenwick saw no future for the colony as



THE TOMB OF LADY FENWICK

planned; therefore, in December, 1644, he made an agreement with the General Court at Hartford by which he sold for sixteen hundred pounds to the colony of Connecticut the fort at Saybrook, with all buildings and equipment of the settlement, and all lands including the western lands and rights claimed by his company, under the Warwick Grant. In this way Connecticut secured its rights to our present State.

Lady Fenwick could not long endure the life of a colonist and in November, 1645, she died and was buried on a small hill in the enclosure of the fort.

At Saybrook Fort Park her grave may be seen to-

day, marked by a simple brown-stone monument with sloping sides resting on three pillars.

“She sleeps where oft she stood,
Far from her native shore,
Wistfully watching the bark as it rode
To the home she should see no more.

“And ever this wave-washed shore
Shall be linked with her tomb and fame,
And blend with the wind and billowy roar,
The music of her name.”

—FRANCES M. CAULKINS.

Soon after the death of his wife George Fenwick became discouraged and returned to England, where he joined the army and was later elected to Parliament.

Yale College was organized at Saybrook on November 22, 1701, and remained there until 1716, when it was moved to New Haven.

SUGGESTIONS FOR STUDY

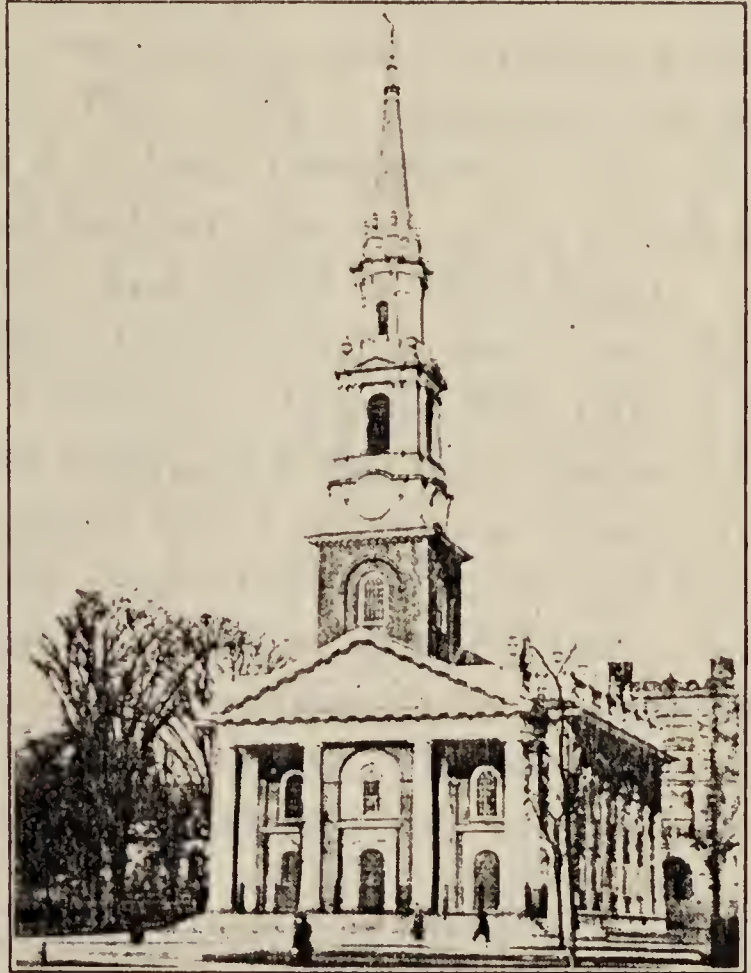
1. Locate Saybrook. 2. Prepare and give a short talk concerning George Fenwick and Lady Fenwick. 3. Give reasons why Hartford, rather than Saybrook, has become a city.

3. NEW HAVEN AND ADJOINING TOWNS

“Behold! they come—those sainted forms,
Unshaken through the strife of storms.
Their hand is raised, their pledge is given,
One monarch to obey, one creed to own,
That monarch, God; that creed, His word alone.”

—CHARLES SPRAGUE.

Settlement at Quinnipiac.—On the 26th day of July, 1637, there arrived at Boston a party of about two hundred fifty men, women and children, from England, seeking a place for a settlement. The party was headed by Reverend John Davenport, Theophilus Eaton, Edward Hopkins, and others; all men of wealth and prominent position in England, who brought with them their servants and household effects. The Massachusetts people tried to induce the party to join them, but



CENTER CHURCH
On the New Haven Green

they wished to form an independent settlement. The men who returned from the pursuit of the Pequots gave a very favorable account of the advantages of the country around Quinnipiac Bay, so the newcomers decided to investigate the region. Theophilus Eaton and a few others made a visit to that section of Connecticut in the autumn of 1637, and decided on the shores

of Quinnipiac Bay as the place for their settlement. The party was made up of men bred to commercial and mercantile pursuits, and the fine harbor there would be exactly what was needed for the ships which they expected would sail to and fro between them and the Old World. They built a temporary hut and left seven men in it to keep possession for the winter.

This location had been known to the Dutch for several years. They had called it "Red Mont," as East and West Rocks appeared red as seen from the sea.

Plantation Covenant.—On the 30th day of March, 1638, the whole company sailed from Boston for Quinnipiac. The voyage was a rough one. Their two ships were buffeted by head winds, so that it took two weeks to reach Quinnipiac. Their first Sabbath, April 18, 1638, in Quinnipiac was observed by services held under a large-spreading oak tree. The buds were scarcely opened. Through the branches they could see the April sky darkened now and again by flitting clouds. Over on Beacon Hill the Indian fort could be seen and here and there groups of Quinnipiac Indians watching. Southward they saw their two ships with reefed sails resting on the sparkling water of the bay. The Reverend John Davenport preached to the whole company, warning them of the temptations of the wilderness.

Very soon after arriving, they entered into a "plantation covenant" which provided "that as in matters that concern the gathering and ordering of a church, so also in all public affairs that concern civil order,

they would all of them be ordered by the rules which the Scriptures held forth to them."

Earthquake.—On the first day of June, 1638, a severe earthquake shook southern Connecticut. It came with reports like continual thunder. It not only shook the land, but it also shook the water and the ships in the harbor at Quinnipiac.

Lands Bought from Indians.—In November of that year, Eaton, Davenport, and other leaders of the colony bought from Momauguin, sachem of the Quinnipiacs, the tract of land on which the colony was settled. The price paid for this land was: one dozen coats; one dozen spoons; one dozen hoes; one dozen hatchets; one dozen porringers; two dozen knives; and four cases of French knives and scissors. The Indians were to retain the privileges of hunting and fishing and were to be protected by the white men from the Mohawks and other hostile tribes. In December, they bought from Montowese, son of the great sachem at Mattahesett, now Middletown, another large tract of land north of the first, including parts of the present towns of New Haven, Branford, Wallingford, East Haven, Woodbridge, Cheshire, Hampden, and North Haven.

For this tract of land the New Haven colony paid thirteen coats and allowed the Indians to retain the right to hunt through the woods and fish in the streams as before.

Town Laid Out—Name Changed to New Haven.—The settlement was laid out in nine equal squares with

streets crossing each other at right angles, and with a large centre space for a market. In this central square at a later date three churches have been built and the square is now called New Haven Green.

The first settlers of the New Haven colony were the most wealthy of any that came to any part of early New England. They erected large and handsome houses, such as they had been accustomed to in England. Theophilus Eaton's house on Elm Street was built in the shape of a huge E, and had nineteen fireplaces; Reverend John Davenport's, just across the street, was built in the shape of a cross and had thirteen fireplaces. One of the most interesting rooms was the "study." Mr. Davenport spent so much time with his books that the Indians called him "So Big Study Man." The settlement was first known as Quinnipiac, but the name was later changed to New Haven.

New Settlements.—The colony prospered and within a year became wholly or partly the source of several new settlements.

In February, 1638, Milford was purchased from the Indians; also Branford was purchased about the same time. In September, 1639, Guilford was purchased, and in 1640 Stamford was purchased, also Southold on Long Island. These five settlements with the original settlement at Quinnipiac made up the New Haven commonwealth.

This commonwealth included practically all of the present New Haven County. Some of the settlers for these new towns were from New Haven; some from

Wethersfield; some from Massachusetts, and some direct from distant England.

The settlers at New Haven lived in peace with the Indians. No Indian war whoop was ever heard in New Haven or a tomahawk raised against a single New Haven settler. This leads us to believe that the New Haven colonists were just and fair in their treatment of the red man. Also, New Haven was settled after the Pequots had been destroyed, hence the remaining Indians were less active against the settlers.

Settlement of Fairfield.—In 1639, Roger Ludlow, who had taken part in the swamp fight with the Pequots, removed from Windsor, bringing with him eight or ten families, and began a settlement at Unquowa, the Indian name for Fairfield.

Settlement of Stratford.—The original Indian name of Stratford was Cupheag. It was purchased in 1639 from the Indians by Mr. Fairchild, who came directly from England. Most of the people who settled in Stratford came directly from England, though a few came from Massachusetts.

SUGGESTIONS FOR STUDY

1. Locate New Haven. 2. In a short talk describe the settlement of New Haven. 3. Compare the price paid for the site of New Haven with that paid by the Dutch for New York. 4. New Haven Green is the original central square or market place. Secure post-card pictures of New Haven for your notebook.

CHAPTER VI

THE STORY OF THE PEQUOTS 1634-1637

1. PEQUOT WAR

“Great Sassacus fled from the eastern shores,
Where the sun first shines, and the great sea roars,
For the white men came from the world afar,
And their fury burned like the bison star.”

—ALONZO LEWIS.

THIS was the first struggle between the colonists of Connecticut and the Pequot Indians, who had ruled the land since 1600. It was a victory for the colonists, and established Uncas as sachem of the Mohegans and friend of the English.

A few of the people in Massachusetts and Connecticut desired wealth more than they cared for law and order. Some of these people sold the Indians rum, or “fire water,” as the Indians called it. This made the Indians wild and lawless.

In addition to the rum, the Indians secured many guns and learned how to use them. This caused them to feel more nearly a match for the white man. Accordingly, the Indians began to be bolder and had less respect for the settlers.

In 1633 the Pequots killed a few River Indians who were on their way to trade with the Dutch at “Good

Hope," which is now Hartford. In return the Dutch managed to have the Pequot sachem, Wopigwoitt, killed. His son, Sassacus, a renowned warrior and a noble and high-spirited man, then became the last sachem of the Pequots. War between the white man and the red man had begun.

In the summer of 1634 Captain Stone and eight other men went up the Connecticut River to trade with the Indians, and were killed by the Pequots. The Massachusetts government, which had jurisdiction over Connecticut, demanded the murderers of Stone, but were unsuccessful in securing them. In 1636, John Oldham was killed by Indians near Block Island.

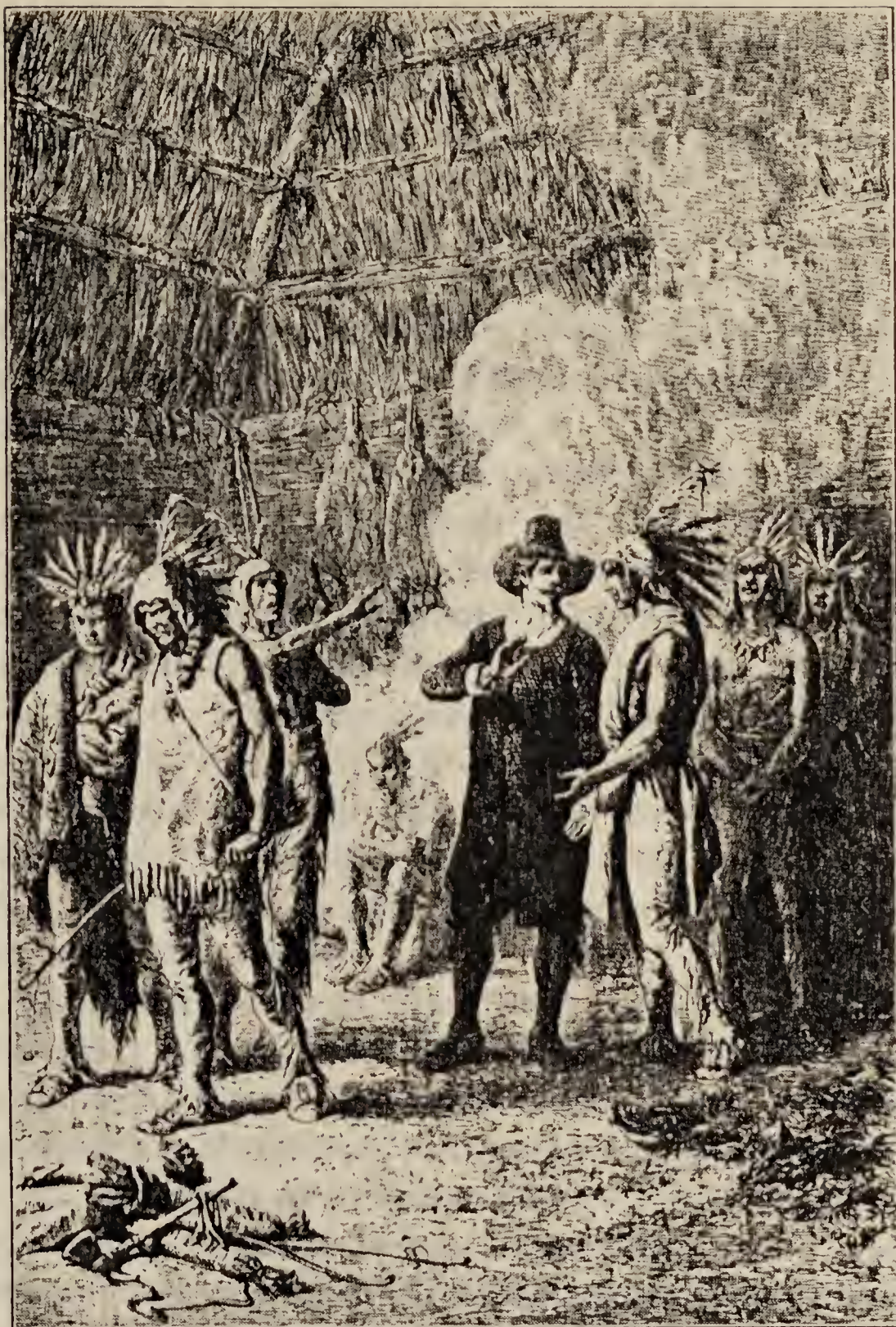
As Massachusetts had legal control of Connecticut, it felt it should help protect her colonies. Accordingly, Governor Vane and the Council of the State of Massachusetts sent John Endicott with ninety men and several small vessels to Block Island to avenge the death of Oldham. Few Indians were found, but about thirty wigwams were burned, two hundred acres of corn destroyed, dogs killed, holes staved in all the Indian canoes, and one Indian killed.

Leaving Block Island, Endicott sailed to the Thames River, where representatives of the Pequot Indians met them and asked the reason for their coming. Endicott explained that he had laid waste Block Island as punishment for the death of Oldham. He also stated that he now demanded of the Pequots the murderers of Stone, a thousand fathoms of wampum, and twenty children of their principal men as hostages. The In-

dians gave a reasonable account of Stone's murder. This account seemed to show that the Indians were not guilty. Endicott refused to accept the account as true, and landed, still urging his first demands. The Indians stated that their chief, Sassacus, was away and that they could not grant the demands. Endicott then burned the Indian wigwams, laid waste their fields of corn, shot one Indian, and returned to Boston without the loss of a man. In all, two Indians had been killed and much property wasted. Endicott's expedition made the Pequots the everlasting enemies of the English.

The Pequots under Sassacus hoped to crush the English and tried to form an alliance with the Narragansetts of Rhode Island. Roger Williams, who had been driven from Massachusetts and who now lived among the Narragansett Indians, after three days of pleading, prevailed upon them to reject the Pequot alliance. The Pequots were thus left to their own resources with both the English and Narragansetts as enemies. The wisest of the Pequots must have dimly foreseen that it would be impossible to long endure against the combined strength of two such powerful enemies. They were, however, undismayed. In the winter of 1636-1637 they laid siege to the fort at Saybrook and managed to kill nine of the garrison.

In April, 1637, they fell suddenly upon the unsuspecting settlement at Wethersfield, murdered six men and three women, carried off two girls as captives, killed twenty-one cows, and injured a great deal of property. The news of this foray reached Saybrook two



ROGER WILLIAMS REJECTS THE PEQUOT ALLIANCE

days after it took place. Two days later, still, the successful warriors themselves came down the river. They were a large party with many canoes. They sang and shouted in triumph and waved aloft the shirts they had taken from the murdered men. In one canoe could be plainly seen the captive girls; one sixteen years of age, and one younger. Gardiner fired one of the fort's cannon at the Indians as they passed. The shots fell among the canoes, but did no damage.

Thirty of the English had now been slain. The Connecticut colonies were small and their fighting men few; only about two hundred eighty in all, including the little force at Saybrook. They had stout hearts, however, and were now determined to make war on the Pequots. On the 11th of May, 1637, the General Court met at Hartford and voted to raise a levy of ninety men. Hartford was to furnish forty-two men, Windsor thirty, and Wethersfield eighteen. John Mason, a soldier, who had lately come to Saybrook, was appointed commander-in-chief.

On the 20th day of May, 1637, Mason set sail from Hartford with his band of ninety Englishmen and seventy Mohegan and River Indians on board three small ships. Uncas was in command of the Indians.

At the death of Wopigwooitt in 1633, Uncas, who was sagamore of the Indians at Mohegan, tried, as has been stated, to secure the sachemship of the Pequots, but failed, and Sassacus, the son of Wopigwooitt, became sachem. In this way Uncas and Sassacus had become rivals and enemies. Therefore Uncas was willing

to join the expedition against Sassacus and the Pequots at Pequot Harbor and Mystic.

When they reached Saybrook, they found the two girls who had been taken captive at Wethersfield, and who had just been rescued by a Dutch trading vessel. From these two girls Mason learned that the Pequots had sixteen guns, with powder and shot, and that they kept constant watch at the mouth of the Pequot (now called Thames) River. He therefore determined to sail to Rhode Island and march overland through the country of the Narragansetts, and attack the Pequots from the rear.

On Friday, May 29, Mason and his men set sail from Saybrook and reached Narragansett Bay on Saturday evening. The men remained on board all day Sunday, as it was a cold day. On Monday, Mason asked Canonicus, one of the chiefs of the Narragansetts, for free passage through the Narragansett country. Canonicus at once sent a swift runner to Miantonomo, the sachem of the Narragansetts, to inform him of the coming of Captain Mason and his men and the request to cross the Narragansett land to attack the Pequots.

On the following day, Tuesday, Miantonomo, his councilors and about two hundred warriors came and asked Captain Mason his reasons for coming. Captain Mason explained that he came with armed men to punish the Pequots for their injuries to the English at Saybrook and Hartford. After a solemn consultation with his counsellors, Miantonomo stated that he was pleased with the plan; that Captain Mason and his

men might cross the Narragansett lands and that he would lend Captain Mason several hundred Indian warriors, for, said Miantonomo, "The Pequots are great captains, and skilled in war."

On Wednesday, Captain Mason, with seventy-seven English, sixty Mohegan Indians and about two hundred Narragansett Indians marched to Niantic on the Rhode Island shore near Charlestown. This was the location of the fort of the Western Niantics and where Ninigret, their sachem, resided. Here they encamped for the night.

On Thursday morning the march was resumed. More of the Narragansett warriors had come up, so that in all about five hundred Indians accompanied Captain Mason and the English in the march across the Pawcatuck River into the Pequot territory.

Here Mason came upon a patch of ground recently planted with Indian corn, and supposing that he was near the enemy, halted and called a council. The Indians told him that the Pequots had two forts; both very strong, one of which was near; but that the strongest, where Sassacus lived, was still several hours away. The plan of attacking both forts at once was therefore reluctantly given up, and the army marched on towards the nearest one, located at Mystic. The Indians now began deserting by scores. An hour after nightfall, Mason's men came to a little swamp between two hills, and learning that the fort was near, encamped for the night. This was at Porter's Rocks, on the banks of the Mystic River in Groton. As they lay

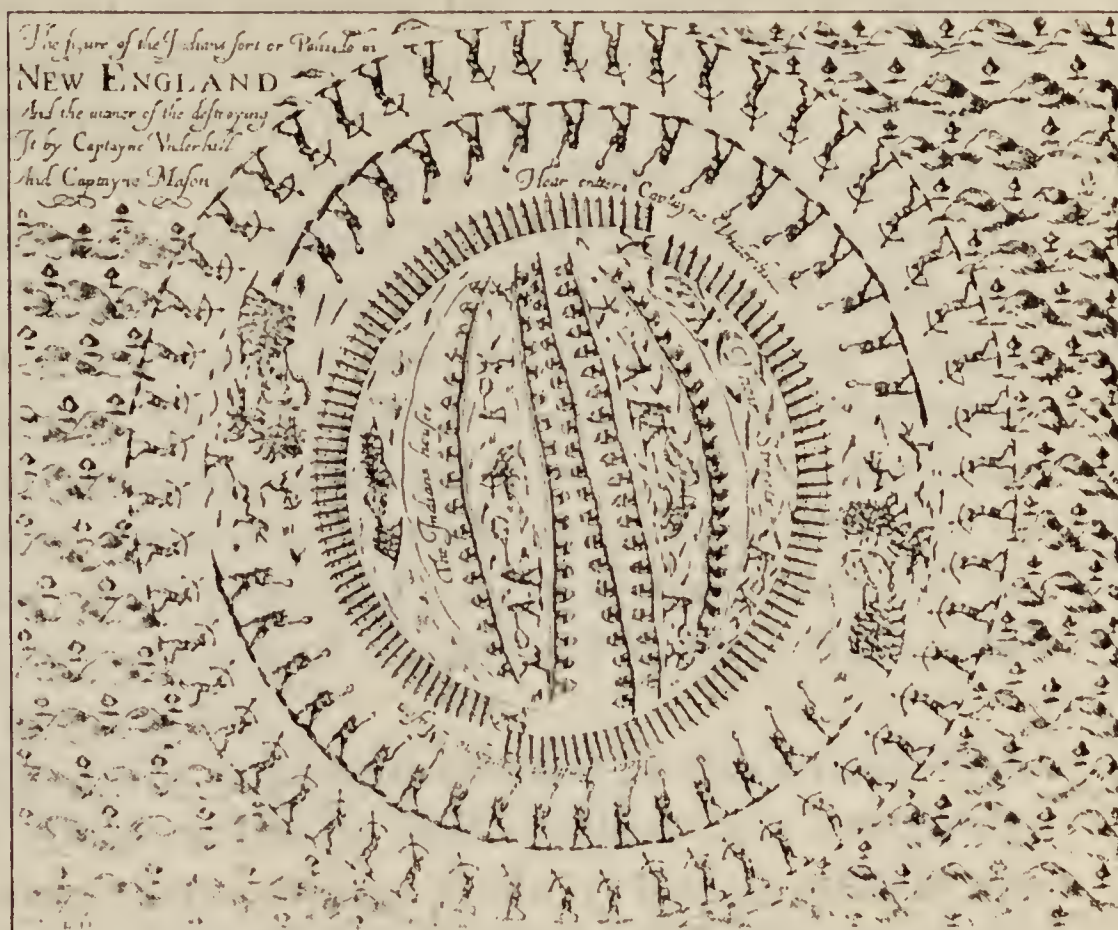
quiet in camp, the sentinels could faintly hear the songs and shouts of the Pequots having a celebration in their fort about two miles away. They had seen the English vessels pass by on their way to Narragansett without attempting to land, and they thought the English were afraid of them. About midnight the shouts died down, and the Indians lay down to sleep off the exertion and excitement of their celebration.

BURNING OF PEQUOT FORT

Before daybreak on Friday, June 5, Mason's army broke camp and began to march. After following an Indian path for about two miles, they came to the foot of the hill on top of which was the Indian fort. Here their Indian allies, overcome by fear of the ferocious Pequots, deserted them completely. Mason divided his army into two bands.

One under his command went directly up the western slope of the hill to the main entrance of the fortified village; the other under John Underhill went around to the south and marched upon the village from that side. It was just at daybreak and the exhausted Indians were sleeping their soundest. Mason's men crept within five yards of the palisades before they were discovered. Then a dog barked and the sleepy Indian sentinel shouted, "Owanux! Owanux!" (The Englishmen! the Englishmen!) but it was too late. Captain Mason's men fired one volley through the palisade, and rushed for the gateway. It was blocked with

bushes, but Mason climbed over them, and the others pulled them aside and rushed in after him. They looked up and down the main street, but not an Indian was



PLAN OF THE PEQUOT FORT

From John Underhill's "News from America"

in sight. The frightened and utterly confused Pequots, still half asleep, were cowering in their wigwams. Mason darted into a wigwam and was immediately attacked by several warriors. One or two of them he killed with his sword; the others fled into the street.

Hand-to-hand fights were now going on all over the village. Mason's force was scattered and confused, and

several of his men were wounded. The Pequots, shooting from the shelter of their wigwams, had the advantage. Mason planned to destroy the Indians and save the fort and property, but the danger was so great that he suddenly determined to burn the village. Seizing a flaming brand from a wigwam fire, he pressed it against the dry mats that covered the wigwam, and in an instant it was ablaze. The strong wind swept the flames rapidly through the village. The English retreated and formed a line about the flaming village, shooting any who attempted to escape. The Mohegans and Narragansetts, who had now come up, joined the circle and made the horrible scene more hideous by mingling their yells and shouts of triumph with the shrieks and screams of women and children from within the burning fort.

Many of the Pequots continued to shoot from within the village until the heat cracked their bowstrings and made them useless. Some gathered outside the palisades on the windward side and fought until the English muskets mowed them down. About forty of the boldest rushed out and attempted to break through the circle of enemies and gain the thickets beyond. A few succeeded. The others were struck down as they ran. Most of the Pequots died in the flames of their village. So fiercely did the wind drive the flames that in a little more than an hour it was all over. About four hundred Indians had perished—warriors, old men, women, and children; most of them burned alive, sick and wounded with the rest. Seven were taken prisoners

and about seven had escaped. Two English were killed and twenty wounded.

About one hour after the battle the English saw their ships turning in at the mouth of the Thames. At the same time they saw a band of three hundred Indians approaching from the main fort at Pequot Harbor. These Indians came to take vengeance on the English but kept at a distance as their bows and arrows were no match for powder and shot. As the English withdrew with their dead, wounded and equipment toward the ships the Indians now and then rushed up and delivered a scattered shower of arrows. About one hundred of these Indians were killed or wounded by the guns of the English. Mason and his men reached the ships safely. The dead, wounded and thirty-five others were sent back by ship. Mason and the remaining English, after arranging for the return of the Narragansetts, marched overland to Saybrook.

PEQUOT FLIGHT

The day after the burning of the Pequot fort at Mystic the remnant of the tribe held a council. Sassacus wished to take up the challenge and continue the fight, but he was overruled and it was decided to flee. They burned their wigwams and destroyed all their property they could not carry with them, and separating into several parties began their flight.

One band of thirty or forty men with great numbers

of women and children went westward a short distance, but losing heart, turned back to their home country and took up their residence in a swamp. The main body of several hundred souls, headed by Sassacus and most of the surviving Sagamores, travelled steadily westward, in a line several miles north of the coast. Reaching the Connecticut River they found three colonists descending the river in a shallop, and attacked them. One was killed and the other two captured. When they had gone a safe distance beyond the settlement at Saybrook, they turned south and went to the coast in search of food. The women and children with them obliged them to make short journeys, and each locality's scanty stock of natural foods was exhausted before they could pass through it. So they grew weak with hunger. They finally made camp in a large swamp in the present township of Fairfield.

PURSUIT OF PEQUOTS

The colonists determined to pursue the fleeing Pequots and exterminate them. Massachusetts sent one hundred twenty men under Stroughton. He sailed in the latter part of June, landed at the mouth of the Pequot River, and was led by some Narragansetts to the hiding place of the faint-hearted Pequots who had turned back home. Too few to fight and unable to escape, the Pequots surrendered. Two sachems were saved on their promise that they would lead the Eng-

lish to the hiding place of Sassacus. The other men, twenty or thirty in number, were massacred. Of the eighty women and children, thirty were given to the Narragansetts, three to the Massachusetts Indians, and the rest sent to the Massachusetts Bay colony as slaves.

At Saybrook, Stroughton was joined by Mason and forty Connecticut men. Most of the combined force took ship to search along the coast for the Pequots. A few of the men followed the Pequot trail overland with Uncas and a band of his followers. The two sachems taken by Stroughton would not or could not act as guides, and were put to death at Guilford. Another Pequot, however, was granted his life on condition that he try to kill Sassacus or help reveal his hiding place, and find out and report to the English the numbers and the situation of the fugitives.

FAIRFIELD SWAMP FIGHT

The sea forces had come ashore at Quinnipiac, now New Haven, and here the army joined forces. After a march of twenty or twenty-five miles, they reached the swamp where the Pequots were hidden. The local sachem with his band was also in the swamp, either forced in by the Pequots, who feared he might betray them, or fleeing from the now dreaded white men. About three hundred Indians were in the swamp, of whom eighty or one hundred were Pequot warriors. On reaching the swamp the English immediately plunged

in, and a hand-to-hand struggle followed, in which some of the English were wounded and trampled down into the mire. The Indians were beaten back, and the wounded men rescued.

The English then announced through an interpreter that life would be granted to all who were not guilty of English blood. The local sachem and his people accepted this offer and came out; so, too, did the old men, the women and the children of the Pequots, until only the Pequot warriors remained in the swamp. A guard was thrown around them, and all through the night fitful fighting went on. Morning brought with it a heavy mist. Under its cover the Pequots, after a struggle, managed to break through. Some of them were killed fighting and some died of wounds after they got away. About sixty escaped. Sassacus had fled to the Mohawk country before the English reached the swamp, but hostile Mohawk Indians killed him and sent his scalp, with its flowing locks of long, black hair, to the English.

About one hundred eighty captives, mostly women and children, were taken as a result of the Fairfield swamp fight, besides quantities of wampum and Indian utensils. The booty and the prisoners were divided between Connecticut and Massachusetts, the captives becoming slaves.

PURCHASE OF CORN

In the late spring and summer of 1637 the food supplies of the settlers at Hartford, Windsor, and Wethers-

field gave out because the men had been so busy with matters of defense. The winter had been unusually severe, and little planting had been done. The General Court decided to purchase corn of the Indians at about two dollars and forty cents per bushel. The Indians from Deerfield came down to Windsor and Wethersfield with from forty to fifty canoes at a time, heavily laden with corn.

TREATY WITH PEQUOTS

About two hundred Pequots still remained at large, but during the next year they were hunted from place to place until life was nothing but misery. At last they sent some of their chief men to Hartford to say that if their lives were guaranteed, they would submit themselves to the English. This offer was accepted and Uncas and Miantonomo were called to Hartford to take part in the resulting deliberations. On the first of October, 1638, a treaty was entered into, signed by John Haynes, Roger Ludlow, and Edward Hopkins for the English of Connecticut; by Miantonomo for the Narragansetts of Rhode Island, and by Uncas for the Mohegans and the other Indians who had flocked to him. The three parties promised to forget all former enmities and to remain at peace with each other.

The Mohegan-Pequots had come to the Thames River in the year 1600. Progress into Rhode Island had been checked by the Narragansetts and the two tribes

became bitter enemies. It was now agreed that when quarrels arose between the Mohegans and the Narragansetts the dispute was to be submitted to the English, whose decision should be binding. If either party refused to abide by that decision, the English might compel it to do so by force of arms. The Pequots were divided between the Narragansetts and the Mohegans under Uncas. They were no longer to be called Pequots, but were to bear the name of their owners, and their territories, except the lands claimed by Uncas, were to become the property of the English of Connecticut.

Uncas, who, with the aid of the English, now triumphed over Sassacus, his father-in-law, and former rival for the sachemship, became owner of the northern part of New London County and the southern part of Tolland and Windham Counties. He again took up his residence at Mohegan, where he had once been sagamore, and organized his followers under the ancient tribal name of "Mohegans."

RESULTS OF THE WAR

In 1638 the General Court of Connecticut decided that every man in the towns must be armed with powder, shot, and a gun.

The General Court also found it must raise by taxation the sum of about three thousand dollars, at once, in order to pay the expense of the Pequot War. This was the first tax laid in Connecticut.

COLONY GROWS IN PEACE

The crushing of the Pequots greatly influenced the history of Connecticut. It was thirty-six years before any Indian tribe again broke out in open warfare against the white man.

However, as we look back over the years we behold the Pequots slain in horror before they had an opportunity to understand the English or find their place in the new order of things.

2. PEQUOT RESERVATIONS

“The day of their glory is gone,
The night of their sorrow is here;
No more will their day-star arise,
No more their sunlight appear.”

—J. HARDYER.

Almost three hundred years after the overthrow of the Pequots a few descendants still linger in the lands of their fathers. In 1655 the commissioners of Connecticut gave the New London Pequots two thousand acres of land at Mushantuxet on the present road to Ledyard Centre. This is known as the New London Pequot Reservation. It now contains about thirty families and one hundred seventy-nine acres of land.

In 1655 the Stonington Pequots were given a reservation of two hundred eighty acres on the west side of Long Pond at Lantern Hill. This reservation is located about three miles from the Jonathan Trumbull

Highway between Norwich and Westerly. It is inhabited by thirty-six Pequot Indians.

The lands on these reservations are poor and not easily cultivated. The soil is very hilly, rocky, and stony. Both reservations are under the care of an overseer who is appointed by the Superior Court of the state of Connecticut.

SUGGESTIONS FOR STUDY

1. Explain how the Pequot War began.
2. Debate the question of the justice of the English in the destruction of the Indian property on Block Island.
3. Why did Roger Williams try to prevent the Narragansett Indians joining the Pequots?
4. Prepare a four-minute talk on the difficulties between the Indians and the settlers at Saybrook.
5. In a four-minute talk, outline Mason's movements and final victory over the Pequots.
6. Debate the following topic: Resolved, That the English were more severe than necessary in the Pequot War.
7. What were the terms of the treaty between the English and the remaining Pequots?
8. Sum up in a three-minute talk the results of the Pequot War.

CHAPTER VII

ESTABLISHMENT OF GOVERNMENT 1639-1646

1. CONSTITUTION OF CONNECTICUT

"The Eleven Fundamental Orders of Connecticut, with their preamble, represent the first example in all history of a written constitution."—GREEN:

As we read and study the establishment of constitutional government in Connecticut, let us remember that, while the ancient Egyptians, the Persians, the Greeks, the Romans and the English had elaborate systems of laws, the pioneer settlers of Connecticut were the first people in the known history of the world to establish a written constitution.

Connecticut First Governed by Massachusetts.—Hartford, Windsor, and Wethersfield were settled by emigrants from Massachusetts. They were subject, for the first year of their existence, to the General Court of Massachusetts. The miles of wilderness between Boston and the Connecticut River towns made this method of government inconvenient. Massachusetts did not always respond quickly to the pressing needs of the Connecticut River settlements, as in the case of the Pequot War. Finally there was a disagreement with the Massachusetts government. In Massachusetts it was thought that only a few men were capable of taking part in the government. Many of the people did

not agree with this and left Massachusetts to settle in Connecticut. Now that they had come to Connecticut they desired to form a government according to their own ideas.

Thomas Hooker's Sermon.—On the 31st day of May, 1638, Thomas Hooker, of Hartford, who had declared his belief in democracy in his debate with Winthrop and Cotton before leaving Massachusetts, preached a sermon discussing the principles of political government. Hooker took his text from Deuteronomy, chapter 1, verse 13: "Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you." In this sermon he stated:

That the people have the divine right to appoint their own public officers.

That the people ought to exercise this right thoughtfully and in the fear of God.

That the people who appoint the officers also have the right to say what shall be the powers and duties of the officers they choose.

Thomas Hooker gave two good reasons for the statements he had made:

1. The true authority for a government is the free consent of the people.

2. When the people choose their own rulers they will be more likely to love the persons chosen and more ready to obey them.

Hooker thus firmly set forth the principle that "the foundation of authority is in the free consent of the people."

The sermon was one to provoke thought and stimulate much earnest discussion. It made no reference to allegiance owed to any king and showed no deference to any class. It declared that each man possessed his rights "according to the blessed will and law of God," and was responsible to God alone.

The Fundamental Orders or Constitution of Connecticut.—The people agreed with the great principles set forth by Hooker. Roger Ludlow, the chief legal adviser of the colony, began framing them into laws. Ludlow was a graduate of Oxford University, in England, and was at that time president of the General Court of Connecticut. Among the men helping Ludlow in making the first constitution of Connecticut were Hooker, John Haynes, Reverend Samuel Stone, and Henry Wolcott. These men spent seven months drawing up their plan of government. On January 14, 1639, the freemen of Hartford, Windsor, and Wethersfield met in a mass meeting at Hartford to listen to the reading of the new laws. These laws contained exactly the same principles that Hooker had declared in his sermon. The freemen were pleased and voted to adopt them as the basis of their government. These laws were called the Fundamental Orders of Connecticut. The following are the five most important principles of the Fundamental Orders or constitution of Connecticut:

1. All the authority of government comes directly from the people.
2. There shall be no taxation without representation.
3. The number of men that the towns shall choose



THE SIGNING OF THE FUNDAMENTAL ORDERS

From the painting by Albert Herter in the State Capitol, Hartford

to help make their laws shall be in proportion to the population of the town.

4. All freemen who take an oath to be faithful to the State shall have the right to vote.

5. New towns may join the three original towns and live under the same government.

This constitution gave the right of full citizenship

and the holding of office to every freeman of the colony, except that the Governor must be a member of some approved congregation and have been previously a Magistrate in the colony.

These orders assumed that the whole power of government lay in the hands of those who were to be governed. The orders made no reference to the English King or to any government outside of Connecticut itself.

The Fundamental Orders of Connecticut became the model for all constitutions that have since been adopted in the United States and for those beyond the seas. The principles of government as declared by Thomas Hooker of Connecticut on May 31, 1638, have been accepted by the leading men of the world as the basis of all good government.

Final Power in Hands of the People. Freemen Become Citizens.—A Governor and six Magistrates were to be elected annually by a majority vote of all the freemen gathered in the General Assembly. No person could be Governor oftener than once in two years. The Legislature was to consist of Governor and Magistrates, together with the Representatives of the towns. It was to transact all business which concerned the colony as a whole, but each settlement was to have absolute control of its internal affairs, the central government having only such powers as were delegated to it by the towns. It was provided also that if the Governor and Magistrates failed to perform their duties or attempted to misuse their authority, a majority of the freemen

might call together a General Court, without Governor or Magistrates, and elect their own moderator to preside. It was also provided that the General Court so constituted should have "the supreme power of the Commonwealth," including among other things "power to call in question Courts, Magistrates, or any other person whatsoever, and for just causes to displace them or deal otherwise according to the nature of the offense." The ultimate power thus lay in the mass of the people and they had always the right to decide how they would be governed. Finally, justice was to be administered "according to the laws here established and for want thereof according to the Word of God." Where definite law was lacking, government was to be based on the principles of justice and righteousness. This was the first written constitution known to history that created a government. The Mayflower Compact, though a mutual agreement on principles, set up no machinery of government. The Hartford constitution set forth the principles that were later made the basis of the Constitution of the United States, and democracy owes more to Thomas Hooker than to any other one man. In accord with the new constitution the freemen of Hartford, Windsor, and Wethersfield met at Hartford on the second Thursday in April, 1639, and elected their officers for the ensuing year. John Haynes was elected Governor. He was, therefore, the first Governor of Connecticut.

The adoption of the Connecticut constitution, or Fundamental Orders as they were then called, on Jan-

uary 14, 1639, is the real birthday of the State of Connecticut, and fixes the actual beginning of the Connecticut colony and our present State.

SUGGESTIONS FOR STUDY

1. Find why people left Massachusetts and came to Connecticut. 2. Show ways in which the principles of government as set forth by Thomas Hooker are carried out to-day in our State. 3. Show how the Fundamental Orders of Connecticut apply in our present State government. 4. Compare the rights and duties of a Connecticut citizen to-day with those of a "freeman" of Hartford in 1639.

2. CONSTITUTION OF NEW HAVEN

They in Newman's barn laid down
Scripture foundations for the town.

Five months later, June 4, 1639, the New Haven settlers met in Robert Newman's barn and laid the foundations of their government. Their ideas were very different from those of the Connecticut River towns, then known as the Connecticut colony. The Connecticut colony men believed in government by the majority; New Haven, like Massachusetts, believed in government by the chosen few.

The "Seven Pillars"; Only Church Members Citizens.—Reverend John Davenport preached to the assembled settlers a sermon from Proverbs, chapter 9, verse 1: "Wisdom hath builded her house; she hath hewn out her seven pillars." He drew the conclusion

that, in the setting up of church or state, authority should rest in seven men, who should have the power to add others to their number as they saw fit. Six Fundamental Orders were then drawn up and adopted by a show of hands and signed by the one hundred eleven men present. These six Fundamental Orders made up the constitution of New Haven, and were used by New Haven for more than twenty-five years. This constitution provided that only church members could be citizens or hold office; and that no man could become a citizen without first becoming a church member. This put all political power into the hands of the church, and disfranchised more than half of the settlers of New Haven.

Scriptures the Only Laws.—The constitution declared that the Scriptures gave a perfect set of rules for direction and government of church, family, and commonwealth; that churches, public offices, Magistrates, the making and repealing laws, and the inheriting of property should be by Scripture rules. The constitution further provided that twelve church members should select the “seven pillars” to begin the church and government.

After due consideration seven able and prominent men were chosen as the seven pillars. On August 27, 1639, they entered into covenant with one another. This covenant constituted the church. They then elected other members. The church was thus organized first, and it was the church which organized the civil government. In October, 1639, the seven pillars met

with nine others whom they had chosen, and these sixteen men elected Theophilus Eaton as Governor, and four others as Magistrates.

Comparison of Connecticut and New Haven Constitutions.—The New Haven colony had no body of laws for several years, and the Magistrates were guided by the Mosaic laws. Trial by jury was abolished because no account of it was found in the Bible. It is a difference worth noticing that while the Hartford colony announced its intention to be guided by the *principles* of the Bible, New Haven attempted a literal application of the *rules* of the Bible.

	CONNECTICUT COLONY	NEW HAVEN COLONY
Suffrage	Practically universal	Restricted to church members
Church and State	Separate	Nearly the same
Source of Authority . . .	The people	The Scriptures
Form of Government . .	A democracy	An aristocracy

Union of the Colonies Planned.—In August, 1639, the colony at Hartford began to plan for a union of the colonies of New England for mutual protection against the Indians and the Dutch of New York.

SUGGESTIONS FOR STUDY

1. Compare the principles set forth by Hooker and Davenport. 2. Compare the Connecticut and New Haven constitutions. 3. Compare the constitution of New Haven and the constitution of Hartford with our present Connecticut constitution.

3. TOWN AND STATE GOVERNMENT

"Then cities rise, and spiry towns increase,
With gilded domes, and every art of peace."

—DAVID HUMPHREYS.

The three original towns of Connecticut were Windsor, settled in 1633 by William Holmes; Wethersfield, settled in 1634 by John Oldham; and Hartford, settled in October, 1635, by John Steel. Each of the three men came from Massachusetts and with each came a group of people.

In June, 1636, Thomas Hooker and about one hundred men, women, and children travelled more than one hundred miles from Cambridge, Massachusetts, to Hartford, Connecticut.

Under the leadership of Hooker, Windsor, Wethersfield, and Hartford united themselves for mutual advantage under one government in 1639. This was the beginning of State government in Connecticut. This State government began with the union of the three original towns. These are now represented on the State seal by three vines.

The three first towns of Connecticut will always be remembered as the birthplace of government of the people, by the people, and for the people.

The Connecticut constitution, or Fundamental Orders, as they were then called, stated that "new towns may join the three original towns and live under the same government."

This provided a way for the Connecticut govern-

ment at Hartford to grow and increase in power and influence.

On October 10, 1639, the General Court of Connecticut made laws under the Connecticut constitution for the towns of Windsor, Wethersfield, and Hartford. These laws were also to apply to all other towns that later joined the Connecticut government. These laws authorized towns to manage their own internal affairs. They were authorized to establish a town government. This town government was to consist of not less than three men elected by the people. These three men were called "principal men" and were to have control of town affairs. These men have since become known as "selectmen."

The towns were also authorized to establish town courts and these courts were to have power to determine all matters of trespass or debt not exceeding fifty dollars in value.

The General Court further ordered in 1639 that each town keep permanent records of all lands bought or sold, of all deeds, mortgages, probate affairs, and of all other important town matters.

Such was the beginning of town government in Connecticut three hundred years ago. To-day the Connecticut towns retain most of the rights given them by the Connecticut General Court in 1639.

After the three original towns of Windsor, Wethersfield, and Hartford had been organized into a government, Saybrook was the first new town to send representatives to the General Court. This was in 1644, just

after the purchase of Saybrook from Fenwick by Connecticut for sixteen hundred pounds. Stratford followed late in 1644; Farmington in 1645; Fairfield and New London in 1646, and Middletown in 1651.

Year after year other towns have been incorporated and have sent representatives to the General Court or General Assembly, as it is now called, until there are in Connecticut one hundred sixty-nine towns.

The Connecticut constitution is the mother of the constitutions of all other States, and her ideas of government have influenced the statesmen of all countries.

SUGGESTIONS FOR STUDY

1. Find how town government began in Connecticut. 2. Find how State government began in Connecticut. 3. Find by whom and when the town in which you live was settled and how its government is now carried on. 4. Debate: Resolved, That the Connecticut constitution had more advantages for a freeman than the New Haven constitution.

4. UNITED COLONIES OF NEW ENGLAND

"These are the views that Freedom's cause attend;
These shall endure till time and nature end."

—JOEL BARLOW.

In 1640, Uncas, sachem of the Mohegans, sold most of his land to the English, but reserved the right for himself and people to hunt and fish on it. This land enabled the colonists to build new settlements.

Connecticut proposed a union of the colonies for protection in 1639 but the plan was not accepted. The matter was taken up again by Connecticut, and on the

10th of May, 1643, the four colonies of Massachusetts, Plymouth, Connecticut, and New Haven entered into a "perpetual league, offensive and defensive," under the name of "The United Colonies of New England." The first meeting was held at Boston. Rhode Island was not invited to join this league, as Roger Williams was not liked by the Massachusetts authorities.

According to the terms of this league, each colony elected two commissioners. To these eight men was given the control of Indian affairs and foreign relations. They were entrusted with the power of declaring war or making peace. Each colony, however, reserved full right to control its own affairs. Each colony, also, was to follow the decision of six out of the eight commissioners with respect to Indian affairs and foreign relations. This meant that six out of the eight men must agree on a question in order to make it binding on the four colonies.

The league continued in force for forty years, or until annulled by James II, when he recalled the colonial charter of Massachusetts. These eight men constituted the first Representative Congress in America.

SUGGESTIONS FOR STUDY

1. What were the terms and purpose of the league entered into by the United Colonies of New England? 2. On a map indicate the location of each colony that was a member of the league. 3. Find why the Massachusetts authorities did not like Roger Williams. 4. For debate: Resolved, That Roger Williams's ideas should have been accepted by Massachusetts authorities.

CHAPTER VIII

RELATIONS WITH INDIANS, ENGLISH, AND
DUTCH
1643-1673

I. UNCAS AND MIANTONOMO

"Kings, stately chiefs, and warrior hosts are dead.
Our mighty rivers speak your words of yore;
Our mountains wear them on their misty head;
Our sounding cataracts hurl them to the shore."

—LYDIA H. SIGOURNEY.

AFTER the Pequot War and the death of Sassacus, Uncas became the most powerful sachem in Connecticut. By reason of his aid to the English in the Pequot War, King Charles of England had sent Uncas "a Bible to show him the way to Heaven, and a sword to protect him from his enemies."

Miantonomo, sachem of the Narragansetts, became jealous of Uncas, and even though he had made a treaty with Uncas and the English, he planned to kill Uncas and destroy the English in Connecticut and Massachusetts. Uncas warned the English and they went armed into their fields and kept guard over their homes by night.

Soon Miantonomo was called to Boston by the English and asked to explain his actions here. Miantonomo conducted himself in a modest but dignified manner, and won the admiration of all. No proof could be found

against him, and after being warned to keep the treaty, he was released.

From time to time attempts were made by the Narragansetts to kill Uncas. These were not successful, though Uncas was twice wounded. Uncas and his friends complained that these attempts on his life were planned by Miantonomo.

In 1643, contrary to the terms of the treaty, Miantonomo gathered an army of one thousand warriors and started on a march to the present site of Norwich, with the intention of taking Uncas by surprise. Uncas, however, kept keen-eyed scouts on the watch continually. They saw the Narragansetts as they were crossing the Shetucket River at a fording place, near the junction of the Quinnebaug, and quickly sent word to Uncas. Uncas hastily collected four hundred warriors and marched to meet Miantonomo. The two armies met on a broken and rocky plain now called East Great Plain, not far from Norwich.

Uncas found that his army was outnumbered, so he outwitted the Narragansetts and Miantonomo in the following manner: When the two armies came within bowshot of each other, he stepped out in front of his warriors and asked to speak to Miantonomo. When Miantonomo appeared, he said, "Why sacrifice the brave men of our two armies in a personal quarrel; why not settle the matter by single combat between you and me?" Miantonomo replied, "My men came to fight and they shall fight." At these words, Uncas fell on the ground and his men, by previously arranged

plan, sounded their war whoop "ai-ai-ai" in shrill quick tones and let fly a deadly shower of arrows. The Narragansetts were frightened at being attacked so suddenly. They fled in terror. The battle was over in twenty minutes.

Miantonomo was strong and a swift runner. That day he wore a suit of English armor and was unable to run with his usual speed. When he had nearly reached the river, beside Sachem's Plain, one of the Mohegan captains who was very swift of foot overtook Miantonomo and by throwing himself against him caused him to stop. The Mohegan captain did not attempt to seize Miantonomo but to delay his flight that Uncas might have the honor of his capture. When Uncas touched his shoulder Miantonomo made no further attempt to escape. Though Uncas and his braves questioned Miantonomo, he replied not a word but kept silent as befitted a great warrior. He "chose rather to die than to beg for his life."

About thirty Narragansetts were slain and many more wounded. Among the latter were two of the sons of Canonicus and a brother of Miantonomo.

Uncas took Miantonomo before the New England commissioners in Boston and charged him with not only entering his territory for the purpose of fighting, but also with planning to incite the Indians of Massachusetts and Connecticut against the English.

Miantonomo was tried and condemned to death, though the only evidence against him was that which Uncas and his friends produced. The commissioners

delivered Miantonomo over to Uncas with directions to take him beyond the borders of the country and execute him without torture. Miantonomo was then conducted by Uncas and his friends in single file back to the scene of his last battle on East Great Plain, near Norwich, and on to Sachem's Plain, the scene of his



UNCAS PLEADING BEFORE THE COURT

capture. There he was slain from behind by one blow of a tomahawk in the hands of Wawequa, a brother of Uncas. Miantonomo was buried where he fell.

For many years the braves of his tribe visited the grave on each anniversary of his death and the September winds bore far over the lonely plain their wails of sorrow and grief. Each Indian placed a stone on the grave until it was covered with a large pile of stones. Workmen have since removed the stones and built

them into a stone wall. In 1841 a granite monument was erected over the spot. On the monument are the words "Miantonomo, 1643." This monument can be seen to-day in Greenville.

After the death of Miantonomo, the Narragansetts were very anxious to fight the Mohegans and avenge the death of their brave chief. The Governors of Massachusetts and Connecticut had all they could do to prevent war between these two tribes. Though the Narragansetts agreed to keep the peace, yet they improved every opportunity to provoke the Mohegans to battle or to damage their property.

It is related that in 1657 Uncas and several of his warriors were besieged by the Narragansetts under Pessacus at Shantok, a fort near the Thames. Their provisions were almost gone and it appeared they would soon perish unless help arrived. Scouts from the Saybrook fort learned of the difficult position Uncas was in and Thomas Leffingwell, an ensign at Saybrook, loaded a canoe with beef, corn and peas. Under cover of night he paddled from Saybrook into the Thames and reached the fort safely with his supplies. Uncas and his warriors were saved.

For this kindness and seventy pounds, Uncas, in 1659, deeded the present site of Norwich to John Mason, Thomas Leffingwell, Reverend James Fitch and others, at Saybrook. In 1660 they moved to the Thames River and began the Norwich settlement.

At his death, in 1682 or 1683, Uncas was buried in the place of the chiefs of the Mohegans, near the falls

of the Yantic River. His monument, erected in 1833 by the people of Norwich, may now be seen on Sachem Street, in the centre of Norwich. Andrew Jackson, then President of the United States, came to Norwich in 1833 to assist in the laying of the cornerstone in memory of Uncas. The royal burying ground of the Mohegans in Norwich is annually visited by thousands of tourists.

FORT SHANTOK STATE PARK

On the west bank of the Thames River about three and one-half miles below Norwich is Fort Shantok State Park, containing the historic village site and cemetery of the Mohegans. The park covers about one hundred sixty acres. In this park and a little to the north of the former Indian village, the "Shantok Monument" now stands on the site of the fort of Uncas, sachem of the Mohegans and the ancient friend of the English. It is probable that more battles between Indians took place around this fort than at any other known locality in New England.

PRESENT-DAY MOHEGAN INDIANS

Over one hundred descendants of the Mohegan Indians still live about Norwich and New London. They have intermingled somewhat with other races, but many of the ancient and time-honored Mohegan characteristics and traditions are even now preserved with reverential love and care.

In 1920 the Mohegan Indian Association was formed for the purpose of preserving the integrity of the tribe and to endeavor to improve its social and legal welfare. Forty-nine Mohegan Indians enrolled, with Lemuel M. Fielding, chief; Everett M. Fielding, assistant chief; Albert E. Fielding, treasurer, and Gladys Tantequidgeon, secretary.

Lemuel M. Fielding died in 1928, and his eldest son, Everett M. Fielding, a lineal descendant of Occom and Uncas, became chief of the Mohegan Indians of Connecticut.

The Mohegans still hold their corn festival each year and use their ancient mortars in which to pound corn for yokeg. Suktac is served, and many articles of Indian manufacture are displayed and sold.

The early settlers of Connecticut did not understand the ancient civilization of the Indian, or his customs and traditions. In turn the Indian did not understand the ways of the white men, hence many and serious misunderstandings arose.

A few white men learned the Indian language and the Indian ways of thinking. One of these was Roger Williams, the founder of Rhode Island, who was loved and respected by the Narragansett Indians. Another was John Eliot, who spent many years teaching and preaching among the Indians of Massachusetts and Connecticut.

The most outstanding of all the Indians who learned the English language and ways was Samson Occom, a Mohegan Indian of Connecticut.

SUGGESTIONS FOR STUDY

1. Find why Uncas and Miantonomo were not friendly.
2. Tell the story of the meeting of Uncas and Miantonomo on East Great Plain.
3. Prepare a short talk on the capture, trial and execution of Miantonomo.
4. For debate: Resolved that the treatment given Miantonomo was unjust.
5. Prepare a short talk on the life and adventures of Uncas.

2. JOHN ELIOT, THE APOSTLE TO THE INDIANS

John Eliot came from lands beyond the seas
To learn the language of the forest tribes
And in its accents write the word of God.
He gladly left his home of quiet ease
To brave the lonely trails from lodge to lodge
And teach the Indians how to serve the Lord.

In 1643 John Eliot began the study of the Indian language. His tutor was an Indian by the name of Nesuton from Long Island, who had been captured in the Pequot War and made a servant in an English family in Dorchester, Massachusetts.

In October, 1646, John Eliot preached his first sermon in the wigwam of Waubun, at Nonantum, now called Newton, near Boston, in Massachusetts. Waubun, chief of the Indians of Nonantum and Natick, and "a wise and grave man," believed what Eliot preached and spread the news of Eliot's work.

Eliot hoped to persuade the Indians to follow civilized ways. In this he met considerable success, as hundreds of Indians learned to cultivate the fields and to read the Bible, which Eliot translated into the Indian

language. An edition of John Eliot's Indian Bible was printed at Cambridge, England, in 1662. A later edition of Eliot's Indian Bible, printed in Cambridge, Eng-



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JOHN ELIOT PREACHING TO THE INDIANS

From a tablet in the Congregational House, Boston

land, in 1685, may be seen in the Watkinson Library in Hartford. In the same library may be seen Eliot's Indian Grammar, printed at Cambridge, England, in 1666, and Eliot's Indian Primer, printed in Boston in 1720. This Indian primer contains words of from one to fifteen syllables. Eliot's Manitowompae (god-

ly living), printed in 1665, is also in the Watkinson Library in Hartford.

Model Indian towns were established by authority of the General Court of Massachusetts in Nonantum in 1647, and at Natick, beside the Charles River, in 1651. In these model towns Indian teachers were prepared, who later travelled far and wide, for the purpose of teaching other Indians to live a civilized and Christian life.

About 1650 Eliot visited the Nipmucks of Woodstock with several trained Indian teachers. Among these were Joseph and Samson. Within three years they gathered almost all the Indians of Woodstock into orderly communities with homes, cultivated fields, and churches. In 1657 Eliot preached in Hartford.

In September, 1674, Eliot again visited Woodstock, Connecticut, and preached to the Quinatesset and Wabbaquasset Indians. The Wabbaquasset Indians numbered one hundred fifty and were very proud of their new wigwam, sixty feet by twenty. Tradition even now points out the rock which Eliot used as a pulpit.

About seven thousand Indians of New England and New York became Christians through the efforts of John Eliot and those who worked with him. The overthrow of the Pequots and the defeat of King Philip caused the Indians to compare the increasing power and prosperity of the English with their own poverty, misery and humiliation. In general they blamed the coming of the English for their condition and were in no mood to welcome the teachings of their conquerors.

However, Eliot prepared the way for Reverend Eleazar Wheelock, Occom and others one hundred years later.

SUGGESTIONS FOR STUDY

1. List reasons why the Indians were slow to accept the ways of the white men. 2. There were white people who lived as Indians among the Indians because they enjoyed it. At different times the Indians offered to take white boys and give them an Indian education. Discuss the effect of this plan on both the Indians and the white people if carried out extensively. 3. Compare the way the Indians of Connecticut lived with the way the early settlers lived with respect to food, shelter, clothing, occupations, art, music, government, customs, religion, games, literature, ideals.

3. SAMSON OCCOM, THE MISSIONARY OF THE WILDERNESS

"Now the shades of night are gone,
Now the morning light is come:
Lord, we would be thine to-day,
Drive the shades of sin away."

—SAMSON OCCOM.

Samson Occom was a Mohegan Indian of Connecticut, and the most outstanding civilized Indian of New England. He raised the funds in England and Scotland, which were used in the foundation of what is now Dartmouth College.

Samson Occom was born at Mohegan in a mat-covered lodge in 1723. As a boy he led the usual primitive life of the Indian until sixteen years of age. At that

time he was converted through the efforts of a colonial preacher and learned to read and write. When nineteen years of age he and his mother heard Reverend Eleazar Wheelock of Lebanon preach. They were impressed by his kind manner, and in 1743 Samson and his mother visited the home of Reverend Mr. Wheelock, asking



SAMSON OCCOM

that the boy might attend the Wheelock family school in Lebanon, now Columbia. By reason of the earnestness of the mother and the boy, Wheelock took Samson into his home where he began to study the Bible and write and read the Lord's Prayer in English, Latin, Greek, and French. He soon learned to compose sentences in Latin, keep his diary in Latin, and conduct

himself in accord with civilized life as found in the Wheelock family school.

Gradually Occom became aware of the advantages of civilization and planned to become a teacher of his race, and perhaps a preacher.

During the year 1747 Occom taught an Indian school in New London. The next year he studied Hebrew with a minister in Hebron. At the close of the year 1748 he was compelled, by reason of his health and trouble with his eyes, to give up study. At this

time he visited Natick, and learned of its beginning, one hundred years before, under the guidance of John Eliot. From this he resolved to try to civilize his people in New England.

In 1749 Occom began work among the Indians at Montauk, Long Island, as school master, preacher and judge. He continued here with splendid success for ten or eleven years. As a teacher of children he was unusually successful. For each of the children Occom prepared a set of twenty-six chips, a letter of the alphabet on each chip. Later additional chips were made so that words and sentences were built by the use of the alphabet chips, in much the same manner children use word builders to-day. His salary was small, in fact during all his life Occom had to contend with poverty. During these years at Montauk he lived in a wigwam (Ptuk-wi-en) with his wife and children. He raised corn, hunted, fished, bound books, made wooden spoons, cedar pails, churns and gun stocks for the English, in order to earn a living.

In Easthampton, on Long Island, in 1759, Occom was ordained as a minister of the Gospel.

By reason of the success of Occom, Wheelock at Lebanon and those interested in trying to civilize the Indians, believed other promising Indians should be educated that they might go out as apostles to those of their own race.

By means of subscriptions and gifts, money was raised to purchase the Moore place adjoining that of Wheelock's in Lebanon. This place consisted of two

acres of land, a small house that could be used as a dormitory, and a shop that could be used as a school-house. The school here established was known as the "Moore Indian Charity School." The part of Lebanon where the Indian Charity School was located later became the present town of Columbia and the school building became the "Center School."

Indian pupils, both boys and girls, attended this school. About thirty of these were from the Western tribes, Oneidas, Tuscaroras, Mohawks, and Delawares. About twenty-five New England Indians attended this school. Several of these became soldiers in the Revolutionary War. Several were successful preachers to the Indians both in New England and in New York State. Several were total failures in the school work. Some reverted to their Indian ways and became powerful and cruel chiefs, as, for example, Joseph Brandt, the famous Mohawk, who helped murder the Connecticut settlers in Wyoming in 1778.

In 1761 Occom began his mission among the Oneida Indians of New York. Here he continued until 1763 when he returned to Mohegan.

The funds to support the Moore Indian Charity School were not sufficient and it was decided to send Occom to England to raise money for the support and enlargement of the school. Occom was not without experience before large audiences, as he had preached in the churches of Boston and New York. His manners were acceptable as he had mingled with some of the best New England families where he had often been a

welcome guest. He was calm, dignified, and self-possessed, as suited an Indian warrior, or a minister of the gospel.

In 1766 Occom, accompanied by Reverend Nathaniel Whitaker of Norwich, went on his errand to England. In February he preached with acceptance in Whitfield's church in England before a great congregation. Later he visited the Houses of Parliament and met the King of England. He preached in church after church before large congregations in London and in many other cities of England and Scotland.

As Occom was the first Indian preacher to visit England, immense throngs of people flocked to hear him. While in England and Scotland, Occom preached between three and four hundred sermons. He always spoke with great earnestness of the need of civilizing the Indians and of the splendid work being done by the little Indian Charity School in Connecticut. He spoke, too, of the need of funds to enlarge and carry on the work of this school. Generous contributions were gladly given for its support and enlargement.

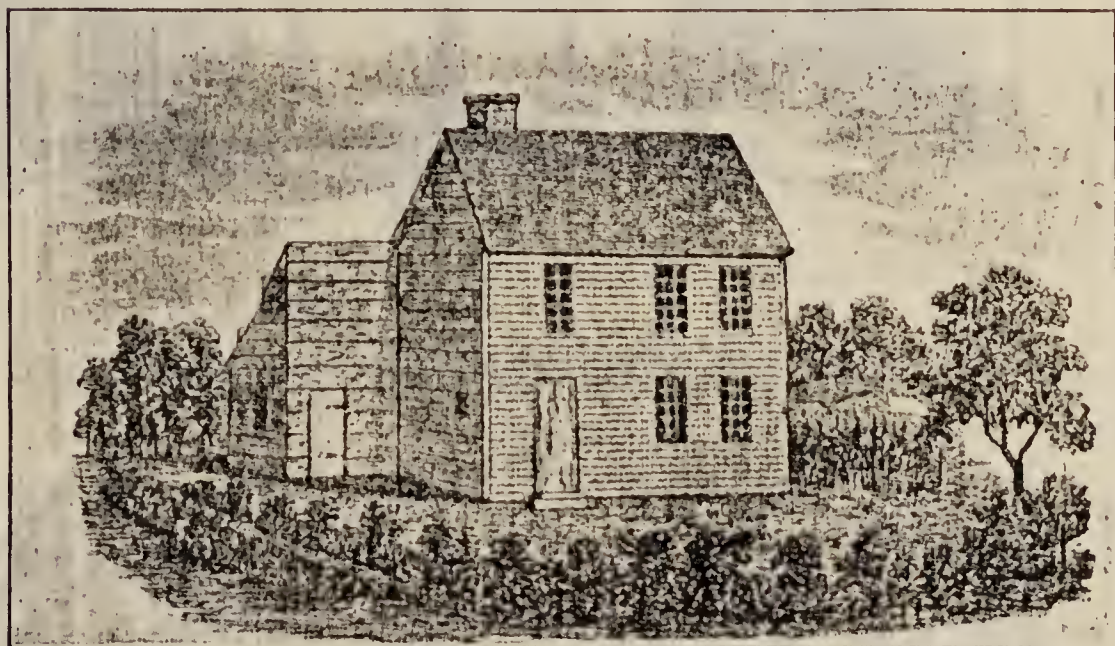
Occom dined with lords and nobles and with many of the great preachers of England. Everywhere he was modest and unassuming. In even, musical tones he described Indian life, customs, and adventures, and spoke of the hopeful possibilities of civilizing the Indian.

He visited the historical places of London. He beheld George the Third arrayed in his royal robes for a meeting of Parliament. He was present as an invited guest at the festival of the Queen's birthday. Through

it all he did not forget the poor Indian people and his mission.

In 1767 Occom went to Liverpool. Here he preached in church after church, always pleading for the poor uneducated Indians of Connecticut.

In 1768 Occom returned to America. Seven thousand



THE HOME OF SAMSON OCCOM

From an old print

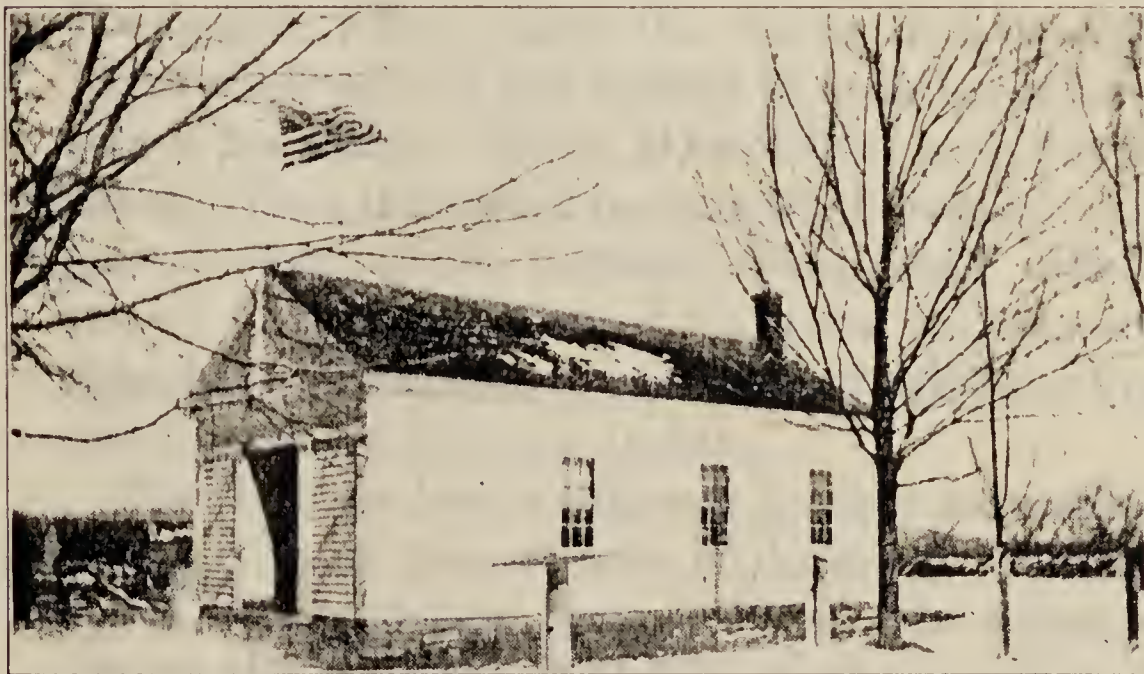
pounds for the Moore Indian Charity School in Lebanon had been raised in England and two thousand pounds in Scotland.

Though Occom had given his time gladly and without pay to raise the money for this school, his family, in his absence, had been neglected by his friends. His house had not been kept in repair or his land cultivated. His first task on his return was to find a way to



From a photograph by C. E. Hunt

THE HOME OF THE REVEREND ELEAZAR WHEELLOCK



From a photograph by C. E. Hunt

THE MOORE INDIAN CHARITY SCHOOL

This building is now being used for public school purposes

support himself and family, for he took not one cent of the money he raised in England and Scotland.

Occom had been used by the white men to raise money. Now that the money was raised, Occom was almost forgotten. A change, too, was made in the plans for the Moore Indian Charity School. In 1769 Reverend Eleazar Wheelock and others in charge of the school secured from George III, King of England, a charter for the new school. In this charter the school was called Dartmouth College, after the Earl of Dartmouth in England. The Earl of Dartmouth contributed toward its establishment, hence it was named after him.

In 1770 the Moore Indian Charity School of Lebanon, Connecticut, was transferred to Hanover, New Hampshire, where, under the charter, it became Dartmouth College and was opened in rude log cabins as a school for "More White Missionaries and Fewer Indians." Thus the school became the foundation for our present Dartmouth College. Occom had raised the money for the education of his fellow Indians and always felt that the money was not used rightly, or "calculated to benefit the poor Indian."

The Indians lost confidence in this new school at Hanover, now that it was no longer exclusively for them, and withdrew their children. The missionaries among the Six Nations of New York, as well as those among the Indians in New England, lost their influence. Occom was neglected by the churches and by many of his former friends. All his dreams for the edu-

cation of his race were swept away. Though at times discouraged, he went about preaching and trying to educate the Indians at Mohegan.

Occom was a good singer. In 1774 he had printed a "Collection of Hymns and Spiritual Songs." Many of these were sung for years among Indian and white worshipers. Occom is listed among the hymn writers of New England.

The following are two stanzas of Occom's most used hymn, "The New Birth":

Awak'd by Sinai's awful sound
My soul in guilt and thrall I found,
And knew not where to go:
O'erwhelm'd with sin, with anguish slain,
The sinner must be born again,
Or sink to endless woe.

Again did Sinai's thunders roll
And guilt lay heavy on my soul,
A vast, unwieldy load;
Alas! I read, and saw it plain,
The sinner must be born again,
Or drink the wrath of God.

This hymn was sung for many years by white worshipers, as well as by Indian worshipers.

In New Haven, in 1776, Reverend Samson Occom, at the request of Moses Paul, an Indian about to be executed for murder, preached a temperance sermon. This was the only sermon Occom ever had printed. It went through nineteen editions and was translated into several languages.

Occom saw that the Indians of Connecticut were be-

ing crowded from most of the worthwhile land. Remembering his work among the Oneida Indians of New York in 1761, he planned to help them find new lands and more room. Accordingly, in 1774, Oecom, assisted by Joseph Johnson, his son-in-law, and Wheelock, who was at that time president of Dartmouth College, secured a grant of land near Utica, New York, from the Oneida Indians. This was to be the future home of the Christian Indians of Charlestown, Rhode Island; Groton, Stonington, Niantic, Farmington, Montauk and Mohegan, Connecticut.

The Revolutionary War delayed the departure of the Indians for their new home among the Oneidas until 1784. During the Revolutionary War many of the Mohegan Indians joined the Americans in their fight against the soldiers of England. Many of these Indians were killed and their widows and children were left destitute.

In 1784 Oecom gathered a number of these destitute Indians together and with other Christian Indians led the first migration to their new lands among the Oneidas, in New York. The village there settled was called Brothertown, or "Eeyanquittoowauconnuch," as Oecom wrote it in the Indian language in his diary.

Oecom worked with these and others who came to Brothertown as their teacher and religious leader. He did his best to help them maintain their lands against the constant encroachment of the white men who soon began to crowd the Indians here, as they had done in Connecticut. He helped them to organize a regular

town government; to carry on farm work and do some manufacturing.

Occom made frequent trips to and fro between Brothertown and Mohegan, and led group after group to Brothertown. On these trips through the wilderness in winter and in summer, he preached almost every evening to groups of Indians and white people who came to know him and to love him. Each day he wrote of his journey, his work and his preaching services in his diary. This may be seen to-day at Dartmouth College. He married couples, both white and Indian, baptized children, visited and doctored the sick, and conducted song services.

In 1789 Occom visited his old home in Mohegan, Connecticut, for the last time. Most of his books and the large picture which had been made of him in England had to be left behind as he had no way to carry them to Brothertown. The picture here shown of Occom was copied from this picture made of him when in England.

Samson Occom, who came to be known as "The Missionary of the Wilderness," died among his people at Brothertown in 1792 and was buried in an unknown grave.

In 1833 the Brothertown Indians with the Oneidas moved to Wisconsin where they now number about two hundred.

SUGGESTIONS FOR STUDY

1. List the activities of an Indian boy or girl of Connecticut.
2. Draw a map of the United States, the Atlantic

Ocean and the British Isles. On this map, with dates, trace the travels of Samson Occom. 3. Illustrate or dramatize Occom's way of teaching reading. 4. Prepare a short talk on the visit of Occom to England and the results. 5. Prepare a three-minute talk on Occom and the Brothertown settlement. 6. For discussion: *a.* Ways in which the welfare of the Indians was improved by the coming of the white men. *b.* Ways in which the welfare of the Indians was hurt by the coming of the white men.

4. THE REGICIDES

Whalley and Goffe in Massachusetts make their home.

Then to Quinnipiac in haste pursue their way,
Nor know they where to rest, nor where to roam,
Until in Hadley concealed and lonely they stay.

In 1625 Charles I became King of England. He believed in the Divine Right of Kings; that is, he believed that a King had full power to rule his kingdom as he wished. Charles I tried to rule England without the help of Parliament. This led to trouble between the leading men of England and the King. The King even raised an army and fought against armies raised by Parliament, but was defeated and brought to trial in the stately old hall of Westminster as a traitor to his country.

In 1649 the seventy-six judges appointed by Parliament sentenced him to death, and fifty-nine of them signed his death warrant. After Charles I was executed, England was ruled in part by Parliament and in part by Cromwell and his son, until 1660, when Charles II, son of Charles I, became King. One of the first things

Charles II did was to pardon all who had fought against his father except the judges who had condemned him to death. He issued a proclamation announcing that such of the judges of Charles I as did not, within fourteen days, surrender themselves as prisoners, should receive no pardon. Ten of these judges were executed, nineteen imprisoned for life, twenty-four had died, and a few escaped from the country.

Among those escaping from the country were William Goffe and Edward Whalley, who fled three thousand miles across the ocean to Boston, in July, 1661, and later to Connecticut and the New Haven colony, where they dwelt for a time at the home of Reverend John Davenport. In a few days an order came from England to Governor Endicott of Massachusetts, directing that the regicides be arrested. After a short delay, two officers were sent out for this purpose.

The Massachusetts, Connecticut, and New Haven leaders and people did all they could to protect the regicides and at the same time not anger the officers acting under the King's orders. They treated with courtesy and respect the King's officers who came to arrest the regicides, but were very slow in hunting for the regicides. They found it necessary to call meetings and discuss the matter, or to call the voters and ask their coöperation. Sometimes word was sent ahead that a hunt was to be made for Goffe and Whalley, and so they had time to escape.

In New Haven, Mr. Davenport heard on Saturday that the English officers were coming to arrest the

regicides, who were even then staying at his own home. On Sunday, Mr. Davenport preached a sermon from the text, "Hide the outcasts; betray not him that wandereth; let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler." People listened solemnly as usual and made not a word of comment nor did they exchange a glance. However, they understood that Mr. Davenport wished them to protect the regicides, and they did so.

When the officers from England arrived in New Haven with warrants for the arrest of the regicides, Goffe and Whalley fled to a mill on the outskirts of the settlement, and later to some rocks by the sea shore. Finally they found a safe retreat in a cave, since called Judges' Cave, on the top of West Rock near New Haven. A man by the name of Sperry sent food by his children into the woods near the cave each day. This, the regicides secured late each night.

One night as Goffe and Whalley lay asleep in the cave, they were suddenly awakened by a terrible cry. A panther stood at the mouth of the cave and looked at them with eyes that seemed to blaze in the darkness. The two men fled for their lives to the home of Mr. Sperry who had supplied them with food.

After that they dwelt in Milford for three years where they stayed indoors. When the King's officers heard of their location, Milford was no longer a safe place. Goffe and Whalley then went away, travelling by night, to the frontier village of Hadley, in Massachusetts.

At that time, Hadley was one of the most remote settlements, far removed, in the wilderness, and lonely. Here they lived in the home of Reverend John Russell safely for the rest of their days. They lived in a secret chamber of the house and dared not wander out on the streets or in the fields.

The story is often told of a strange old man who appeared at Hadley during King Philip's War. It was Sunday, and the settlers were at church when the Indians made so sudden an attack that the settlers seemed on the point of being defeated. As the men were being driven back in confusion, this strange man stepped into their midst, directed their efforts, and helped them to win the fight. Then he disappeared. Tradition says this strange man was Goffe, one of the regicides, who came out of his hiding place to help the settlers defeat the Indians.

A third regicide, by the name of John Dixwell, came to New Haven soon after Goffe and Whalley had moved to Hadley. He changed his name to James Davids. Under this name he was married and lived happily in New Haven with his wife and children until his death in 1689. During his life in New Haven he and Reverend James Pierpont, who knew his secret, became fast friends.

When James Davids died, his real name was made known. However, at his request, his grave was marked "J. D., Esq.," with his age and the date of his death. This was done "Lest his enemies might dishonor his ashes." The old stone with the "J. D., Esq." may still

be seen in the rear of the Center Church on New Haven Green.

SUGGESTIONS FOR STUDY

1. Find in the encyclopedia or in a history of England the story of Charles I of England, of Cromwell, also, the story of Charles II, and prepare a short talk on the conditions in England for the years of 1645 to 1660. 2. Why did the people of Connecticut protect the regicides? 3. As a class exercise write and give a short play on the story of Goffe and Whalley, including their stay in Judges' Cave on West Rock, New Haven. 4. For debate: Resolved that the people of Connecticut were wrong in protecting the regicides. 5. Dixwell Avenue in New Haven is named after John Dixwell. Prepare a list of things in your town or city named after noted men of the past.

5. THE DUTCH OF NEW YORK

The Dutch at famous old New Amsterdam

Believed, thru Block, they owned our southern shore
And so they claimed to hold Connecticut
Until the year of sixteen seventy-four.

Through the discovery of Connecticut by Adrian Block in 1614 the Dutch claimed Connecticut and Long Island. Year after year Dutch traders sailed along the coast, entering the Thames, Connecticut and Housatonic Rivers for the purpose of trading with the Indians.

In 1632 the English from Plymouth visited the Connecticut Valley and began to plan settlements. The Dutch claimed the valley by reason of its discovery by

Adrian Block and at once bought from the Indians a point of land at the mouth of the Connecticut River. Here they nailed the coat of arms to a tree to show ownership.

In 1633 the Dutch bought a second piece of land from the Indians near the present site of Hartford and built a trading post called the "House of Hope." When Holmes passed the "House of Hope" in September, 1633, on his way to set up a trading post at Windsor, the Dutch threatened to shoot but Holmes kept on. Governor Van Twiller of New Amsterdam then sent seventy soldiers in an attempt to drive Holmes from Windsor, but failed.

This was the beginning, as we have seen in Chapter IV, of the struggle of the Dutch and English for Connecticut. The struggle lasted for forty-one years or until the English took possession of New Amsterdam in 1674 and named it New York.

When Winthrop, Jr., under the direction of Lord Say and Seal and Lord Brook, began a fort at the mouth of the Connecticut River in 1635, a Dutch ship appeared and demanded the surrender of the fort. The English had already mounted two cannon and the Dutch did not attack.

In 1639 William Keift, Governor of New Amsterdam, forbade English trade with the Dutch at Hartford. He also protested against the settlement of New Haven.

In 1640-41 parties from New Haven bought from the Indians lands on the Delaware River and began to

settle them. Governor Keift sent soldiers, who burned the English homes, and the settlement was given up.

In 1643 Governor Keift complained that the people of Connecticut colony treated the Dutch at the "House of Hope" with insufferable wrong. In the last part of the year 1643 the Indians attacked the Dutch near New York and the Dutch appealed to New Haven for aid.

In 1644 Governor Keift of New York sent word to Connecticut that the Dutch claimed the Connecticut shore and Long Island. The Dutch had serious trouble with the Indians and for a time it looked as if Connecticut would be involved.

In 1646 the Dutch at Hartford refused to coöperate with the English in keeping law and order. They protected Indians who were guilty of crime and when they made purchases of the English, they refused to make payment.

About this time Peter Stuyvesant became Governor of New Amsterdam. In 1648 Stuyvesant caused the seizure of a ship in New Haven Harbor, saying he supposed New Haven belonged to Holland. This caused much concern among the people of Connecticut and New England. New England forbade Dutch ships entering her harbors for trade. On invitation of the Connecticut government, Stuyvesant came to Hartford in 1650 to present his claims to Connecticut. The matter was arbitrated, and Connecticut retained most of Long Island. It was agreed that the western border of Connecticut should not extend beyond a limit of twenty

miles east of the Hudson River. The western boundary of Connecticut as agreed upon at that time has remained practically the same to the present day.

In 1651 people from New Haven, bearing letters to Governor Stuyvesant of New York, were imprisoned by the Dutch.

In 1653, the Dutch promised guns and powder to the Indians of Long Island and Connecticut on condition that the Indians would destroy the English. The colonies of Connecticut planned to raise five hundred men for the purpose of fighting the Dutch, and war was declared by Connecticut and New Haven against the Dutch.

Connecticut and New Haven provided a frigate with twelve guns and forty men to defend the Connecticut coast against the Dutch. No fighting between the English and the Dutch occurred at this time in America, but in Europe there was a war going on between England and Holland. In 1654 Connecticut, at the request of England, seized the Dutch trading post and fort at Hartford. The Dutch thus lost their last foothold in Connecticut.

In 1656 the war between the Dutch and English in Europe ended, and for a time there was peace between the Dutch and English in America.

In 1663 the Dutch objected to Connecticut claims on Long Island.

On March 12, 1664, Charles II of England granted to his brother, James, the Duke of York, New Netherlands and all of Long Island; also all of Connecticut

west of the Connecticut River. This grant covered all the lands from the west side of the Connecticut River to the east side of Delaware Bay. The grant was made by Charles II even though England and Holland were at peace, and even though part of the land belonged to Holland. Thus we see that the King gave away land that did not belong to him, and that he also gave to his brother a large part of Connecticut, even though he had already granted it to the Connecticut colony. Accordingly, western Connecticut, by these two charters, belonged both to the Duke of York and to Connecticut at the same time.

In July, 1664, a fleet of English ships, under the command of Colonel Nichols, came over from England to Boston and later proceeded to New Amsterdam. The fleet arrived at New Amsterdam on the 20th of August, 1664, and on the 27th, brave old Governor Stuyvesant was compelled to surrender, and all New Netherlands became the property of the English. New Amsterdam was named New York. In this way the Dutch lost control of New York, for nine years.

In 1672 war was declared between England and Holland. A Dutch fleet under Jacob Banker arrived at New York in 1673 and the fort and island were surrendered by the English commander, John Manning, to the Dutch. New York again became New Amsterdam. The Dutch then sent word to Connecticut that they had command to do all the damage they could to the English, and to take possession of all the land they could. Connecticut then planned an expedition against New York, but in

February, 1674, peace was again made between England and Holland. The terms specified that the Dutch give up New Amsterdam. In November, 1674, the Dutch fleet sailed from New Amsterdam, never to return, and left the English in full control. New Amsterdam became New York and Connecticut was relieved of any further fear of the Dutch. The long controversy between the Dutch and Connecticut was ended.

SUGGESTIONS FOR STUDY

1. Prepare a short talk on the Dutch at New Amsterdam.
2. As a class exercise write and give a two-act play for the meeting of Holmes and the Dutch at the "House of Hope," and Holmes and the Dutch at Windsor in 1633; a one-act play depicting the Dutch and the English at the mouth of the Connecticut River; a two-act play as follows: Act I—New Haven Colonists Building Homes on the Delaware River, Act II—The Coming of the Dutch, and a one-act play on the coming of Peter Stuyvesant to Hartford in 1650.
3. Explain how western Connecticut came to belong both to the Connecticut colony and to the Duke of York at the same time.
4. For debate: Resolved that the Dutch were justified in their claim to Connecticut.

CHAPTER IX

HOW THE EARLY SETTLERS LIVED 1635-1800

“Brave pioneers, whose virtue stood the test
Amid the hardships of that ruder time,
You met the stress of new-made homes and blest
Them with the comforts of a faith sublime.”

---JOHN TROWLAND.

JAMES RUSSELL LOWELL says the founders of Connecticut had “faith in God, faith in man, and faith in work.” For people coming into the wilderness, certainly not the least of these three was the necessity for faith in work.

There were no sawmills and very few saws in early Connecticut days. Boards were very hard to prepare as they must be sawed by hand from logs or split out in a crude manner. The roofs of the first rude log houses were thatched with the long grass. After a little, cedar logs were sawed in short lengths and split into shingles. These took the place of thatch, and were found to be much better. These split shingles often lasted for one hundred years or more.

Many of the chimneys in those early days were made of logs plastered with clay. These chimneys often caught fire and were dangerous. After a few years all wooden chimneys were replaced by stone ones. No

stoves were used, as they were not invented until the days of Benjamin Franklin in the year 1744. The settlers depended on large fireplaces for their heat and to some extent stone ovens for their baking.

There were a few small diamond-shaped window



A RUDE THATCHED SHELTER

The type of dwelling used by the early settlers

panes in Connecticut before 1700. These were not put in with putty, but with nails. Most of the houses used oiled paper to admit light during the day, and heavy wooden shutters were closed over the windows at night. These shutters afforded protection against the Indians. Only a few of the houses were painted in the days before the American Revolution. The floors of the houses were left bare, there being no carpets and few rugs. Often white or yellow sand was spread over the floor.

There were no clocks or watches and hourglasses

and sundials were used to keep time. In many homes the housewife told the noon hour by the rays of the sun on the floor, and if it were cloudy, she made the best guess she could.

Each farm house usually had a well dug and walled up. Water was drawn by a well sweep and a bucket. Only a few of these old-fashioned well sweeps remain in Connecticut to-day. As the years went by, frame houses with split or hewed clapboards took the place of the early log cabins.

Pine knots were carefully saved to be used for light during the long winter evenings. To avoid having smoke in the room and on account of the pitchy drippings, these pine knots used as candles were usually burned in a corner of the fireplace on a flat stone. These knots were sometimes called pine torches and were much the same as had been used by the Indians for many hundred years. The ministers wrote their sermons by them and the mothers and daughters wove and spun by them. In a few homes along the shore, fish oil was used with a wick for lighting. Later, when cows and pigs were raised it became possible to make tallow candles. Wicks were made from hemp or from cotton from the milkweed pod. Later when the whale industry began, whale oil was used in both metal and glass lamps. These lamps gave out more light than three tallow candles and were very widely used.

Fire was started by the use of flint, steel, and tinder. The tinder was some material to catch the spark, such as scorched linen, old cambric handkerchiefs, linen un-

derwear, and worn sheets. They were all very carefully saved for this purpose. In this way, one could usually get a light in half an hour if luck was good. Usually when all fire was out at any home, some one, commonly the boy of the house, if there was one, went to the neighbor's for coals. Matches had not then been invented and have now, 1931, been in use about seventy-five years.

In the early Connecticut farm house, the kitchen was the most cheerful and homelike room. The rafters might be dingy and smoky, the windows small, and the furniture crude, but the great fireplace shed warmth and light over the room. Sometimes these fireplaces were so large that horses were used to bring in the great logs. Often there were seats in the chimney corners at each end of the fireplace where children could sit at night and watch the sparks fly up the chimney. They could also look up through the chimney to the sky and see the stars and sometimes the moon shining. Most of the cooking for the family was done in kettles at the great open fireplace.

All other rooms of the house other than the kitchen were cold and cheerless. Children suffered bitterly in these cold colonial houses. The winter winds blew in and the snow often drifted over their beds. Even the kitchen was not warm on extremely cold evenings at a distance of three feet from the fire. Cotton Mather of Massachusetts, stated that the ink for his pen froze one Saturday night as he was trying to write his sermon by the fireside. President Adams so dreaded the

bleak, New England winter and the poorly-warmed houses, that he longed to sleep like a dormouse, each year from autumn to spring. Oliver Wendell Holmes wrote of the pioneer in his "Pilgrim's Vision" as follows:

His home was a freezing cabin
Too bare for the hungry rat;
Its roof was thatched with ragged grass,
And bald enough of that.
The hole that served for a casement
Was glazed with an ancient hat;
And the ice was gently thawing
From the log whereon he sat.

As the settlers had to saw all boards by hand, few tables were provided other than those made from parts of boxes and chests which came from England. Usually logs were sawed off in lengths from fifteen to eighteen inches and used as chairs. In the early Connecticut homes, children were usually required to stand while eating.

The colonists used napkins, as forks were not known in those days except in Italy. The people of England and New England used spoons and their fingers, and accordingly had much need for napkins.

The first fork to come to America was for John Winthrop of Boston in 1633. People criticised him so much for using such a stylish thing, that he kept it chiefly as an ornament. Forks were not in common use until after 1700.

There were few dishes such as plates, cups, and

saucers. Usually the food was boiled in an iron kettle and set on the table in trenchers. These were wooden blocks about twelve inches square and three or four inches thick. One side was hollowed out like a bowl. In these the food was placed, and usually two or more persons ate out of the same trencher. Wooden spoons were used and what could not be mastered with the spoon was secured with the fingers. Later, pewter dishes and spoons were used and finally iron dishes and spoons. Some of the richer colonists had silver dishes and spoons and a few even had china sets. These were used only on state occasions.

Drinking cups were large in size; some were of wood, some of iron and a few of glass. When a family sat down to a meal, there was usually but one large drinking cup on the table. This was passed from lip to lip and when empty, filled again.

Children were never to ask for anything when at the table; never to speak unless spoken to; and to eat without question whatever was given them.

Venison or deer meat was very common. Some families lived on this for nine months in the year.

Sugar was obtained by boiling down maple sap in the spring. This method had been taught them by the Indians. Wild honey was also used and from time to time settlers began to make beehives and have honey of their own.

The brooks, lakes, rivers, and the sea teemed with fish. Fish was used very commonly as food, and ships returning to England were loaded with it. Crabs, oys-

ters, and lobsters were plentiful. Wild turkeys, ducks, and other fowls were easily obtained.

The first settlers found the Indians had a new grain called maize. This is now usually called Indian corn. The Indians taught the settlers how to plant and care for the corn; also how to grind the corn into meal, and how to cook it. For years the corn was ground or pounded by hand. Later, windmills were used for grinding corn. The Indians were very much afraid of these as they supposed some evil spirit turned the arms of the mills. Gristmills, run by water power, similar to the one built by Winthrop at New London, also became common. One of the tasks for the boys during the long winter evenings by the pine knot light, was the shelling of corn.

“They lived on mush from Indian maize,
And scared off wolves with hemlock blaze.”

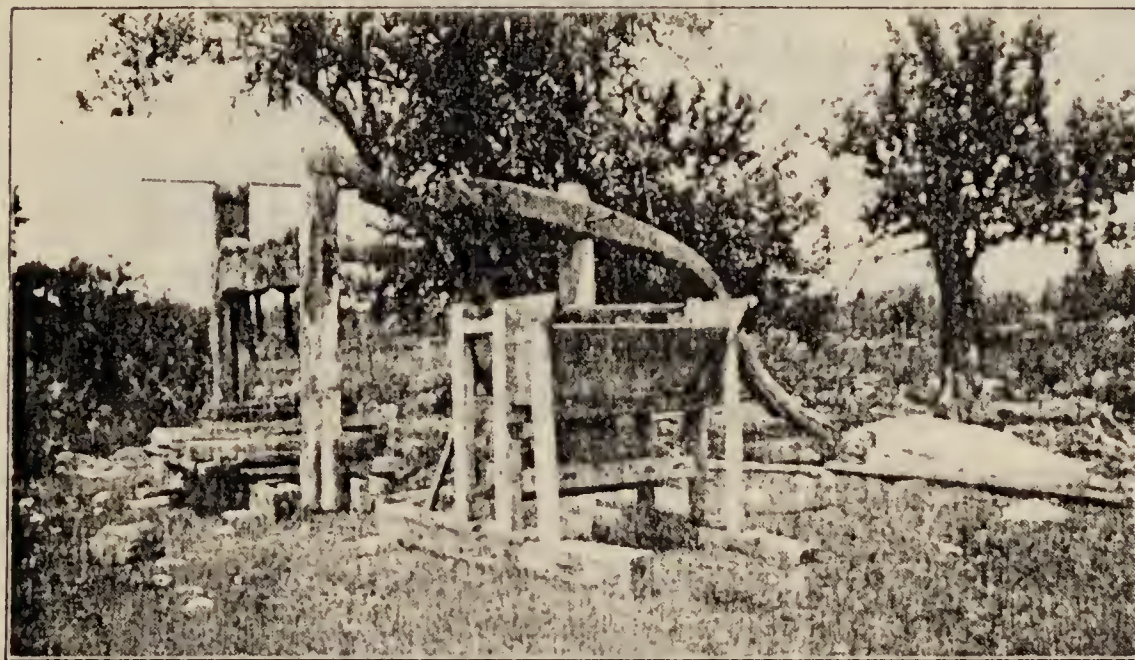
—C. H. BUCKLEY.

Pumpkins were raised along with the corn and greatly enjoyed. Corn, beans, pumpkins and squashes were among the foods first found among the Indians in America. These the settlers raised and used to good advantage. In addition, the settlers raised peas, turnips, parsnips and carrots as they had done in England. The wild peas of Connecticut were not of much value to the Indians or to the settlers.

If fresh meat be wanting, to fill up our dish,
We have carrots and turnips as much as we wish;
And is there a mind for a delicate dish,
We repair to the clam-banks and there we catch fish.

For pottage and puddings, and custards and pies,
Our pumpkins and parsnips are common supplies;
We have pumpkins at morning, and pumpkins at noon;
If it was not for pumpkins we should be undone.

Apple trees were planted as soon as possible and in



From a photograph by F. W. Cunningham

AN OUT-OF-DOORS CIDER PRESS, THE LAST OF ITS KIND,
FOUND IN CANTERBURY IN 1918

a few years large orchards spread over the hillsides.

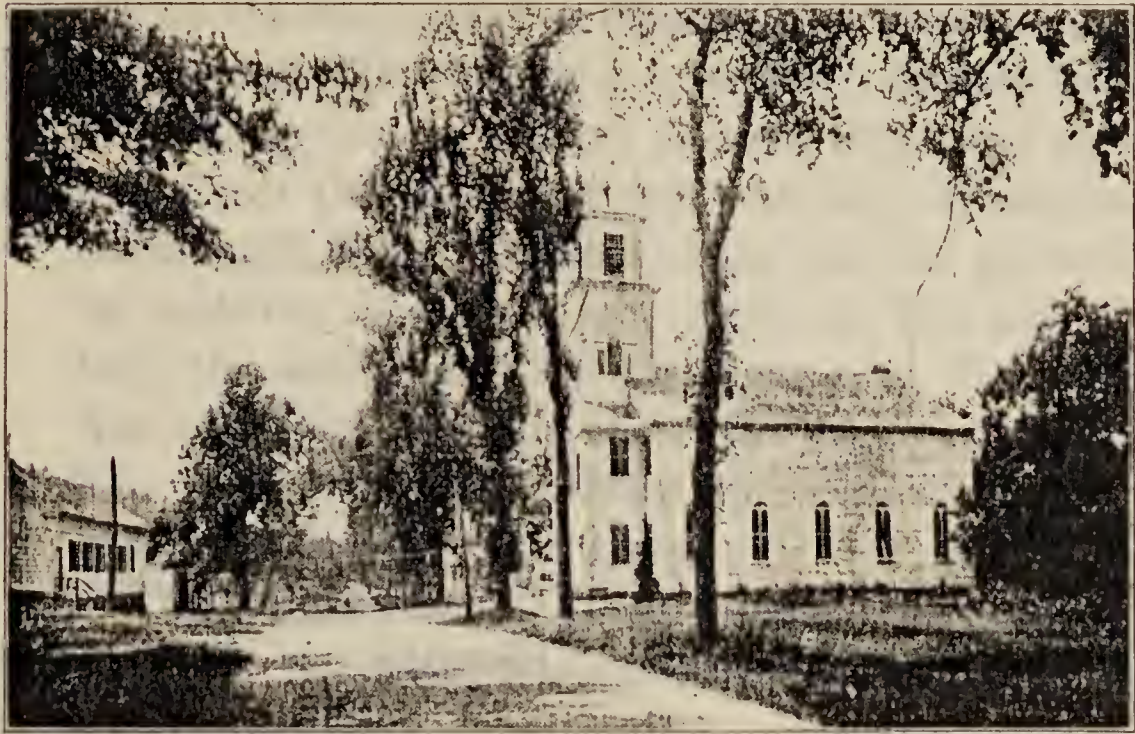
Water was the only drink the early colonists could secure. It agreed with them, and they came to like it. Tea and coffee were unknown.

As the orchards grew and bore apples, rude cider mills were built and each family put in one or more barrels of cider. This was used for drinking in the fall and early winter, and what was left later in the year became vinegar.

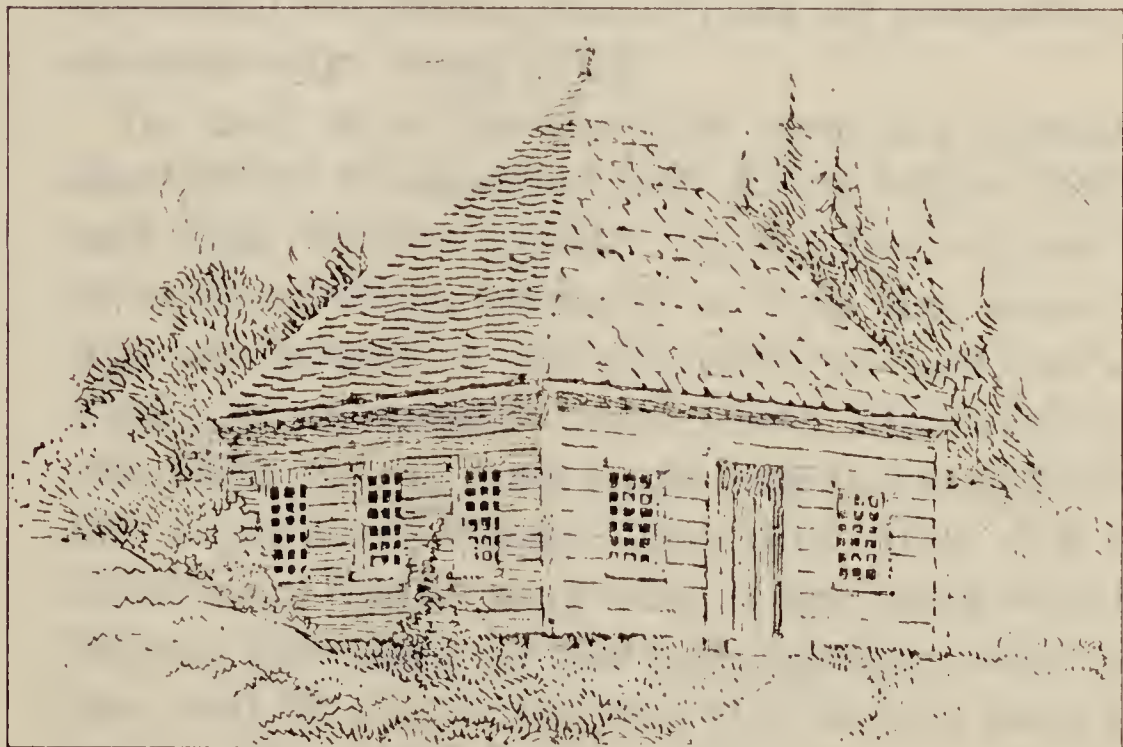
Cows were brought from England and gradually

milk came into common use, also butter and cheese. Sheep were raised for food and clothing. The hemp fields of the Indians were taken over, new fields started, and the raising of hemp became one of the farm activities of the settlers. Hemp and wool were spun, and woven into cloth by the housewives. The making of clothes by hand was a very slow and difficult process for the first settlers. It took long hours, patience, and employed every possible spare moment that the family had.

Travel at first was on foot on the land, and by boat or canoe on the water. There were no roads except the paths of the Indians. Before 1700 a few horses were brought over from England for plowing and for use in travel. For many years there were no wagons, and people rode horseback. When wagons were first used many people objected to them just as in these days, some people prefer old methods and object to the new. Chester Babcock, who dwelt at the foot of Babcock Hill in the town of Tolland, built the first wagon used in the town. He took his family to church in this wagon. The people of the town considered this an extravagant matter and remarked that Mr. Babcock was on the road to the poorhouse. A few years ago when the auto came, many people objected and prophesied "poorhouse" for such of their neighbors as purchased one. Most of the people are now converted to the auto, but many doubt the airship. By this we see that people were not different in the old days. People then as now questioned new things.



THIS CHURCH IN CANTON CENTER IS TYPICAL OF THE SMALL-TOWN MEETING HOUSE OF TO DAY



THE FIRST MEETING HOUSE IN HARTFORD

The meetinghouse, or church, was the centre of each community. This building was used, not only as a place of worship, but as a place to store arms and as a town hall. Near the meetinghouse was the schoolhouse, the blacksmith shop, the blockhouse and the general store. In addition, there was the signpost, the jail, the pillory, the stocks, and the whipping post. No settlement was complete without these ten signs of civilization. The blockhouse, the pillory, the stocks and the whipping post have passed away.

The school remains in all towns. The general store, the jail, the signpost, and the blacksmith shop are slowly passing.

The meetinghouse of colonial days still stands in practically all rural towns, but in many cases the building is sadly neglected and services are conducted in the summer only, or not at all.

In early days the churches were not heated. Few churches in Connecticut had stoves before 1850. Women and children usually carried foot stoves. These were metal boxes arranged to hold live coals. There were no carpets in the churches, no cushions on the seats and no musical instruments. The sermons were often from two to three hours long and sometimes even five hours long. Prayers were often from one to two hours long. Psalms were sung; a line being read by the deacon, then sung by the congregation; then another line read by the deacon and this in turn sung by the congregation. This was continued to the end of the psalm. It took one-half hour or more to sing some of

the songs. The congregation always stood during the singing. There were no Sunday schools or special classes of instruction at church for the children. Children, however, were required to attend services. It will be seen that attending church in early days was a serious matter. Every person in the parish was expected to be present at service every Sabbath day unless sick. There were no church bells in those days, but people were summoned to worship by the roll of the drum.

No unnecessary work could be done on the Sabbath day. In fact, there was not much time for work or play after the songs, sermon, and prayers of the church service.

Children had a hard time in early colonial days. In the winter they suffered with the cold at home and at church. Babies frequently died of severe colds and sore throats. Vaccination was unknown and smallpox carried off hundreds of children. People scarcely knew which diseases were contagious and which were not. Dangerous diseases spread unchecked. The doctors were not skilful as at present.

Children were usually dressed in the same style as their parents, and so looked like little men and women.

Thomas Short of New London set up the first printing press in Connecticut in 1709, and printed the "Saybrook Platform." This was the first book printed in Connecticut. Forty-five years later in 1754 James Parker and Company, set up the second printing press in New Haven.

There were no newspapers published in Connecticut

for more than one hundred years after the settlement of Hartford or until the Connecticut Gazette was published in New Haven in 1755. The second paper was the New London Summary, published in 1758. The third was the Connecticut Courant, founded in Hartford in 1764 by Thomas Green. Hundreds of other papers have come and gone but the Courant, begun as an experiment, has been successful from the start. Its files have been studied by historians. It recounted parts of the French and Indian Wars, and the great struggle of the Revolution, the Constitutional Convention, the War of 1812, the Mexican War, and in brief, all the arts of war and peace of our mighty nation from 1764 to now. The Connecticut Courant, now called the Hartford Courant, is by thirty years the oldest newspaper in circulation in the United States.

SUGGESTIONS FOR STUDY

1. As a class exercise list the colonial materials and methods and compare with our present materials and methods for the following: starting a fire; working in the kitchen; cooking and eating food; making clothes; traveling; church attendance; child life; books, papers, and magazines. 2. Compare centre of a colonial community with the centre in your town, village or city. What do you think might constitute the seven signs of civilization for the centre of the town at the present time. 3. Find out how time may be told by the rays of the sun and how time may be told from the sundial. 4. For debate: Resolved that the simple food, clothing and shelter of the early settlers produces more useful citizens than our present complex scheme of food, clothing and shelter.

CHAPTER X

CHARTER GOVERNMENT

1660-1689

1. JOHN WINTHROP AND THE ROYAL CHARTER

“Learned Winthrop then, by general consent,
Sat at the helm, to sway the government;
Who prudently the people doth advise,
To ask the King for charter liberties;
All like his counsel well; and all reply
Sir, you must undertake our agency,
For there is none but you, we may expect,
Can make the thing you counsel take effect.”

—ROGER WOLCOTT.

THE handful of men who, year after year, under the shade of the mighty forest trees, stole away from the Massachusetts government, had set up for themselves a new government in the Connecticut Valley and now looked to Charles II of England to recognize this government and grant them a Royal charter.

John Winthrop, Jr., son of Governor John Winthrop of Massachusetts, was generally known as John Winthrop, the younger. He was a university graduate and had studied law and medicine. He had travelled, also, through much of Europe and Asia. In 1631 he came to Massachusetts to assist his father. In 1633 he set up a trading post on the Merrimac River where Ipswich now stands.

In 1634 Winthrop returned to England, and in October of 1635 he came back to Boston with a commission from Lord Say and Seal, Lord Brook and others, who held the Warwick patent covering Connecticut. This



JOHN WINTHROP

commission made Winthrop Governor of Connecticut for one year and directed that he build a fort at the mouth of the Connecticut River for the purpose of defending Connecticut.

Immediately after his arrival Winthrop sent twenty men to the mouth of the Connecticut River, where they built the fort and named the place Saybrook, in

honor of Lord Say and Seal and Lord Brook.

In 1640 the Massachusetts General Court granted Winthrop Fisher's Island. Here Winthrop built a home for himself and family, also, he built a small factory where salt was secured by boiling sea water. He next spent some time in Massachusetts and in England in connection with a study of the mineral resources of Massachusetts. In 1644 he established iron works at Lynn and Braintree.

In 1644 the Massachusetts General Court gave Win-

throp authority to make settlements in the former Pequot country. This included the valley of the Mohegan, or Pequot River, now called the Thames, the valley of the Mystic River, the present site of New London, and most of western Connecticut. Massachu-



From a photograph by Isaac C. Bishop

THE HOME OF GOVERNOR JOHN WINTHROP BUILT IN
NEW LONDON IN 1646

setts based her claim to this land on the fact that her troops had helped Mason and his Connecticut men defeat the Pequots during the Pequot War in 1637.

In 1646 John Winthrop with a number of families from Massachusetts began the settlement of New London. The Indians called the place Na-me-aug.

Here Winthrop built a new home for himself and family. In 1650, in a rocky glen not far from his home, he built a gristmill for the purpose of grinding corn.

On this same spot a gristmill now stands with a great water wheel on the outside of the building. This present mill was erected in 1712 and even now it continues to grind as of old.

“Many generations of men
Have trod its dusty floor,
Many and many the bags of grain
It has ground, and still grinds more.”

—CECELIA GRISWOLD.

In July, 1647, the New England commissioners decided that all the land in the valley of the Mohegan and in western Connecticut belonged, not to Massachusetts, but to Connecticut, in accord with the Warwick Grant.

This placed Winthrop's settlement at Na-me-aug under the control of Connecticut and Na-me-aug became a Connecticut town.

In 1651 Winthrop became one of the Magistrates of Connecticut and in 1657 he became Governor.

In March, 1658, the Assembly at Hartford voted to call Na-me-aug “New London,” in memory of the renowned city of London in England, and to call the Mohegan River the “Thames,” in memory of the Thames flowing past London in England.

The Connecticut, New Haven and New London colonies occupied lands included in the patent given by James I of England to the Plymouth Company. In 1630 the Plymouth Company conveyed this title to Robert, Earl of Warwick, and he, in turn, conveyed it to Lord Say and Seal, Lord Brook and others, by whom

Saybrook had been settled. By reason of this grant, the Saybrook colony, under Fenwick, claimed practically the whole State of Connecticut, though the other Connecticut colonies had never fully recognized the claim.

In 1644 the Hartford colony purchased the fort and lands at Saybrook, including all rights conveyed by the Warwick Grant from Colonel Fenwick for sixteen hundred pounds.

From 1649 to 1661 there was no King in England. Charles I had tried to rule without the consent of Parliament. In this he failed; had been tried, found guilty of being a public enemy, and was executed in 1649. After that the English government was largely under the control of Parliament until Charles II became King. During these stormy years in England, very little attention was given to New England and Connecticut. When Charles II, a Stuart King, ascended the throne in 1660, order was again restored in England and the people of the Connecticut colony felt that it was time for action.

They feared the powerful colony of Massachusetts might gain the favor of Charles II and be given control of Connecticut. The Dutch still seemed to have designs on Connecticut and the Indians were growing restless and warlike.

On the 14th of March, 1661, the General Court of Connecticut voted allegiance to the Crown of England and also voted to ask for a charter.

A petition was prepared to accompany the request for a charter. In this petition the Connecticut colony

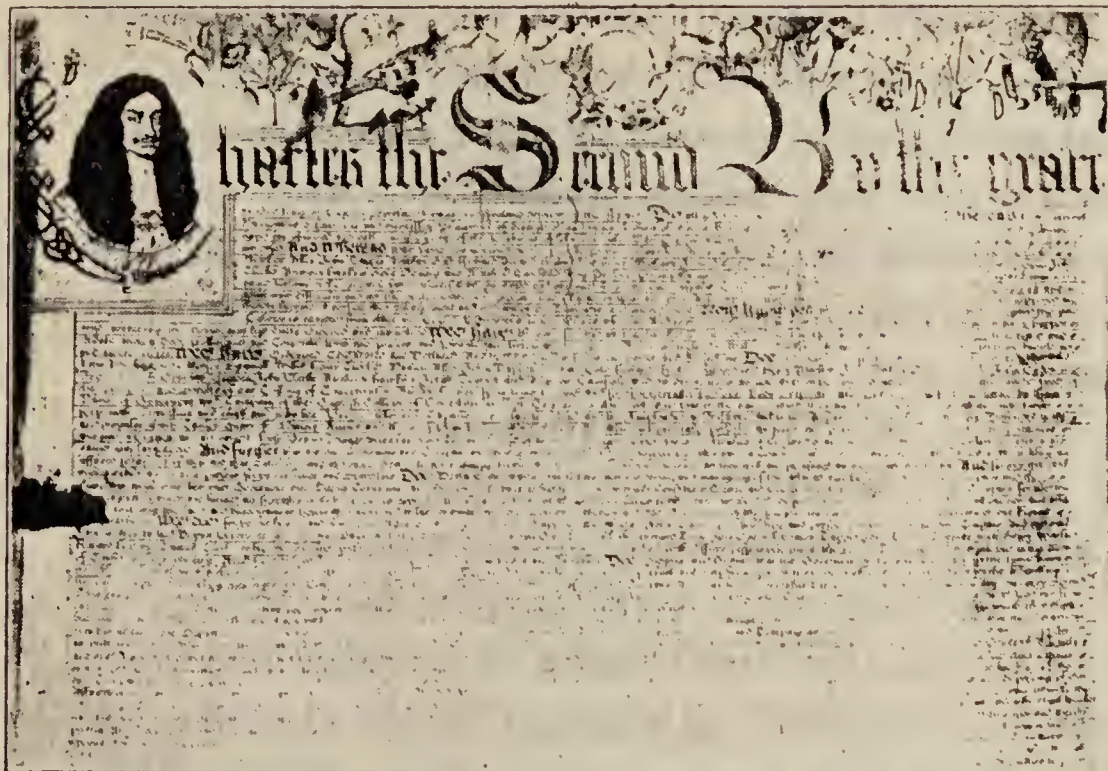
stated that part of the land in the Connecticut colonies had been purchased at considerable cost, and that other parts had been secured by conquest. They also explained that by much expense and hard labor they and their associates had improved the land. They also stated that even though they had paid Fenwick sixteen hundred pounds for Saybrook and the Warwick Grant, no deed or grant had been given them; hence Saybrook and the lands covered by the Warwick Grant might be taken from them, the control of the Connecticut River lost, and the Connecticut colony destroyed. They further stated that Massachusetts seemed to desire to take control of Connecticut, and that the Dutch were ready to take over parts of Connecticut.

The petition still further stated that the Connecticut colony did not know how to define their boundaries or how to maintain them without a charter from the King. They therefore begged that he grant them a charter.

The Connecticut colony, in order to save his Majesty trouble, drafted such a charter as they desired and selected Governor Winthrop to cross to England for the purpose of securing the signature of King Charles II. The Connecticut General Court voted five hundred pounds for the expenses of Winthrop in the undertaking. A letter was also sent by Governor Winthrop to Lord Say and Seal, the early friend of Connecticut, and now a friend of the new King.

Winthrop set sail for England in midsummer of 1661. When he arrived in London he at once met Lord

Say and Seal and other noted men, who supported him in his effort to secure a royal charter for Connecticut. During the winter all the records were carefully studied



THE ORIGINAL CHARTER GRANTED BY KING CHARLES THE SECOND.
NOW IN THE STATE LIBRARY AT HARTFORD

and all necessary papers prepared to lay before the King.

Winthrop's fine personality, scholarly bearing and university education won for him many influential friends.

On the 23rd of April, 1662, Charles II signed the charter and affixed thereto the royal seal of England. The charter, which had now become a royal charter, fixed the boundaries of Connecticut, included New Haven, and laid claim to the western lands.

These were the same boundaries as were conveyed by the Earl of Warwick to Lord Say and Seal, Lord Brook and others in 1631. They included a strip of land as wide as Connecticut and extending from the Narragansett River to the Pacific Ocean.

Connecticut thereby became almost an independent colony with free right to choose from among her numbers a Governor, Magistrates, and Representatives. The charter gave full executive, legislative, and judicial authority to the Connecticut colony. Every privilege of free and natural subjects within the realm was granted to the colonists. Bancroft, the historian, says, "In regard to powers of government, it was extraordinary. It conferred on the colonists unqualified powers to govern themselves. They were allowed to elect all their own officers, to enact their own laws, to administer justice without appeals to England, to inflict punishments, to confer pardons, and, in a word, to exercise every power, deliberative and active. The King, far from reserving a negative on the acts of the colony, did not even require that the laws should be transmitted for his inspection; and as no provision was made for the interference of the English government in any event whatever, Connecticut was independent except in name." This was a more democratic charter than was even before given by any King.

The charter of 1662 swept away New Haven as a colony and on the 13th of December, 1664, New Haven became a part of Connecticut.

Charles II had two copies of the Connecticut charter

made for Governor Winthrop. In the rooms of the Connecticut Historical Society is part of one copy of the famous charter. The second part of this copy has been accidentally destroyed. The other complete copy of the charter may be seen at the proper hours in the State Library.

The people of Connecticut have always regarded the charter secured by Governor Winthrop from Charles II of England in 1662 as one of their most precious inheritances.

SUGGESTIONS FOR STUDY

1. Prepare a four-minute talk on the activities of John Winthrop, Jr., previous to the settlement of New London.
2. Explain how New London was secured by Connecticut and how settled.
3. In a history of England read of the rule of Charles I, of Parliament, of Cromwell and Monk and of Charles II.
4. Prepare and give as a class exercise a play in several acts showing:
A. The desire and need of the Connecticut colony for a charter.
B. The General Court votes allegiance to the King of England.
C. The preparation of a petition to the King of England asking for a charter.
D. The selection of Winthrop.
E. Winthrop and Charles II. The charter granted.
F. The reading of the charter on the return of Winthrop.
G. The disappointment and final compliance of New Haven.

2. SIR EDMUND ANDROS AS GOVERNOR OF NEW YORK

The English drove the Dutch away,
And named New Aınsterdam, New York,
Then bade Sir Edmund Andros stay
And rule New York and West Connecticut.

On June 29, 1674, James, Duke of York, took out a new charter for New York including western Connecti-

cut as a part of New York as before, and Sir Edmund Andros was sent over as Governor.

The boundaries that had been so carefully defined by the charter of Connecticut were disregarded in the charter given James, Duke of York, and Major Andros



SIR EDMUND ANDROS

From an old print

as Governor of New York claimed at once all the land in Connecticut lying west of the Connecticut River as belonging to the Duke of York. He also set out to invade Connecticut. Captain Thomas Bull of Hartford, with a force of militia, met him at Saybrook. On the 8th day of July, 1675, Andros landed and demanded the surrender of the fort. Andros' troops ad-

vanced under the flag of the King, but the flag of England floated over the fort and as Andros could not fire on this, the attempt to capture Connecticut was given up.

The fact that all of western Connecticut was included in the charter of New York caused Connecticut and Governor Winthrop much anxiety.

Finally it was arranged that Connecticut give up Long Island to New York, and New York give up her claim on western Connecticut. This is why Long Island

is owned to-day by New York rather than by Connecticut.

The southern boundary of Connecticut now runs through the centre of Long Island Sound, and the western boundary of Connecticut is set at twenty miles east of the Hudson River.

SUGGESTIONS FOR STUDY

1. Prepare a four-minute talk on the settlement of boundary lines between New York and Connecticut. 2. For debate: Resolved that the Connecticut claim to Long Island should not have been abandoned.

3. ANDROS AND THE CONNECTICUT CHARTER

When James the Second saw New England free,
He quickly sent Andros across the sea
Our liberties to check; our rights to take;
Our Royal Charter seize; our laws to make.

For almost a quarter of a century the government of Connecticut was carried on under the charter secured by Winthrop from Charles II of England in 1662. Charles II died in 1685. His brother James, Duke of York, now became King under the title of James II. During the first year of his reign, James took away the charter from Massachusetts and Rhode Island, and demanded the Connecticut charter. The King planned to organize New England under one general government. In this way the several colonies would be better able to defend themselves against the Dutch, the French and

the Indians. Connecticut was alarmed. Winthrop was dead, and his eloquent voice could plead her cause no more, yet Governor Treat and the members of the General Assembly hoped to find some way to continue under the precious charter.

On the 19th of December, 1686, Sir Edmund Andros arrived in Boston on the frigate *King Fisher*. He was well known to the Connecticut colony for as Governor of New York he had often written to Connecticut or appeared in person. He was dressed in scarlet and gold and had a bodyguard of British soldiers. He came, with a commission from James II, making him Captain-General and Governor-in-chief of all New England.

Connecticut was ordered in the name of James II to resign her charter at once. If she failed to do this, all western Connecticut was to be annexed to New York and the rest of the State joined to Massachusetts. Connecticut wrote a respectful reply and begged to be permitted to retain the charter if the King were willing, but if not, they must submit to his will. The charter, however, was not sent to Andros.

On October 26, 1687, Governor Andros, attended by seventy soldiers and two trumpeters, set out from Boston and travelled across country by way of Norwich, to Hartford to obtain the charter and assume authority over Connecticut. On October 31, he arrived in Hartford and met with the General Assembly which was then in session. He took the seat of the Governor and ordered the King's commission to be read. This ap-

pointed him Governor of all New England including Connecticut. He then demanded the charter.

"Andros, the wily Governor by kingly order sent,
Entered the council hall on deed of evil bent,
In tyrant voice proclaimed:
'The charter that you prize is, by the King's command,
Repealed, to be surrendered to my hand,
This day King James has named.' "

—LYDIA B. NEWCOMB.

A long and earnest debate followed. Finally the charter was produced and laid on the clerk's table.

Brave old Governor Treat plead long and eloquently for the liberties of the people of the State of Connecticut. He explained with what great outlay of labor, treasure and blood these liberties had been secured. He spoke of the terrible wars with the Indians and of their difficulties in protecting their lands from the Dutch. He stated that it seemed like parting with life to have the guarantees of their boundaries and of their security taken from them, and that it was especially hard since these securities and privileges had been so long enjoyed.

Evening came on. Farmers and townspeople gathered outside the building. It grew dark and the two large candles were lighted. As it was very warm, the front windows of the chamber were opened and those outside could look in and see and hear the proceedings.

Governor Treat ceased speaking. Sir Edmund Andros replied briefly, saying that "even though you yield reluctantly, still you must yield to the will of the King."

It is said* that at that moment Andrew Leete, a man in poor health but a member of the Assembly, arose and leaning on the table near the candles, pointed to the charter as it lay half unrolled on the clerk's desk. Then, with the voice of a prophet he slowly began to speak, saying, "That charter is in force at this hour. No judgment has been rendered against it. It was granted under the Great Seal of England and cannot be surrendered unless the surrender is given under the seal of this colony. Remember the last words of King Charles I, 'that measures obtained by force do not endure.'"

As Leete uttered the last words and before any one could reach him, he fell unconscious on the table, upsetting both lights with his outstretched hands. The room was instantly wrapped in total darkness. Not a word was spoken. The candles were relighted as quickly as flint and tinder would permit. Leete still lay on the table and did not recover consciousness for more than half an hour. The charter, however, had disappeared.

In the darkness Nathaniel Stanley had handed the charter through the open window to Captain Joseph Wadsworth of Hartford. He carried the charter to the Great Oak, the same that Adrian Block saw on his voyage up the Connecticut River in 1614, wrapped it in his tunic and hid it in the hollow of the famous tree, now known as the Charter Oak.

Andros saw that he had been tricked, but just how he did not inquire. Slowly he rose, expressed his sorrow

*Wadsworth—by Gocher, p. 331.

at the unfortunate incident, then announced that the government of Connecticut, under the royal charter, was at an end and had the following words written in the record book of Connecticut:

"At a General Court at Hartford, October 31, 1687, his excellency, Sir Edmund Andros, knight, and captain-general and governor of his majesty's territories and dominions in New England, by order of his majesty James the Second, King of England, Scotland, France and Ireland, the 31st of October, 1687, took into his hands the government of his colony of Connecticut, it being by his majesty annexed to Massachusetts, and other colonies under his excellency's government."



THE CHARTER OAK

Governor Treat was appointed a member of Andros' council and was given management of Connecticut State affairs, subject to the approval of Governor Andros.

The government of Connecticut by Andros was arbitrary and tyrannical. He put an end to the liberty of the press; he made young couples give him a heavy bond for the privilege of being married and would not permit clergymen to perform the marriage ceremony;

he made widows and children go to Boston to settle the estates of their deceased husbands and fathers; he taxed the people heavily at his own pleasure and without their consent.

In 1688 the charter of New York was recalled and New York was joined with New England under the severe control of Andros.

All the charters except that of Connecticut had been taken. Even though Connecticut still had its charter, it could not operate under it. Andros declared that all the land belonged to the King. "Indian deeds," he said, "are not worth the scratch of a bear's paw." The estates which had been bought of Indians were seized. Special town meetings were forbidden and people were imprisoned at the will of the Governor.

Connecticut did not suffer as much as Massachusetts, for Governor Treat, as a member of Andros' council, was able to modify many of the harsh orders concerning Connecticut.

In 1688 William, Prince of Orange, ascended the throne of England and James II fled to France. England was tired of the tyrant, and welcomed a King who respected the rights of the people. In April, 1689, the glad news of the coming of William to the throne of England reached Boston. Signal fires were kindled on Beacon Hill and people gathered to express their hatred of Andros and his followers. In Connecticut the joy was not less great.

Andros was arrested and put in prison. For almost a year and a half the people had suffered under the harsh

rules of Andros. Now New England and Connecticut were free once more.

Connecticut brought forth her charter. Treat was chosen Governor; the General Assembly met on June 13, 1689, and wrote the new King that they had never surrendered the charter given by Charles II. They also stated that they had resumed their government under this charter until such time as they could learn the pleasure of the King in the matter.

The lawyers of the King held that as the charter had never been given up, it was, therefore, valid.

The royal charter of 1662 is now kept in the State Library at Hartford. All boys and girls of Connecticut should visit the library and ask to see the famous charter secured by Winthrop in 1662 from Charles II, King of England, and used in Connecticut, except while Andros was Governor, for more than one hundred fifty years, or until 1818.

The boys and girls of Connecticut have another interest in Connecticut's charter. After the Revolution, the State ceded its claims to those unknown western lands of Winthrop's time to the United States, excepting a tract one hundred twenty miles in breadth on the shores of Lake Erie. This was called the Western Reserve. In 1795 this tract was sold for one million two hundred thousand dollars with which the State School Fund was established. This has become a precious legacy for the children to protect as the fathers did the charter. The income from this legacy is used in paying the enumeration grants to the towns each year.

SUGGESTIONS FOR STUDY

1. Explain why the Connecticut charter was in danger after 1685. 2. As a class exercise write and give a play on: *A.* The King's letter. *B.* The coming of Andros to Boston. *C.* The coming of Andros to Hartford for the charter. *D.* Andros demands the Connecticut charter. 3. In a three-minute talk describe conditions in Connecticut while Andros was Governor. 4. In a three-minute talk show how Connecticut was able to resume charter Government in 1689. 5. Visit, if possible, the State Library Building in Hartford and view the famous charter used by Connecticut from 1662-1818. 6. Explain how the so-called enumeration grant originated.

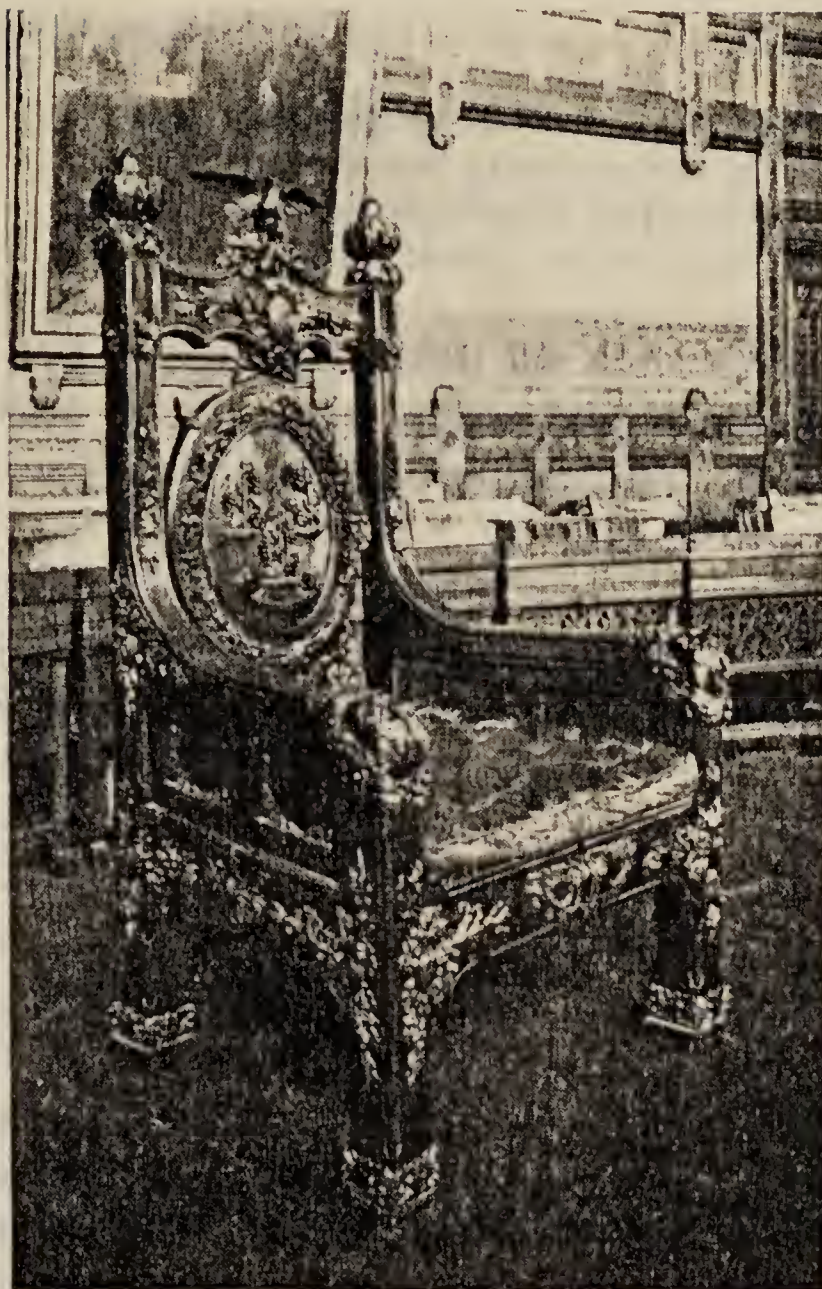
4. THE CHARTER OAK

"Safe in the hollow of the ancient oak,
That centuries long had looked for this bold stroke,
Our Royal Charter hidden lay,
And so Andros was foiled that fateful day."

—LYDIA B. NEWCOMB.

The great oak, now called the Charter Oak, has become famous in story and song. It was an old tree at the time Adrian Block sailed up the Connecticut River in 1614. The Indian sachem, Sequassen, said an ancient tradition reported the tree to have been planted as an emblem of peace by a great sachem who long ago led his people from the land of the setting sun to the Connecticut Valley.

It was a very old tree when the royal charter was hidden in its hollow trunk by Joseph Wadsworth.



ONE OF THE CHAIRS MADE FROM THE CHARTER OAK NOW IN THE
LIBRARY OF THE CONNECTICUT HISTORICAL SOCIETY

For many generations the Indians had planted their corn when the leaves on the old oak boughs were the size of a mouse's ear.

The oak stood for one hundred sixty-seven years after the charter was hidden in its hollow trunk.

People came from far to see it and it has been held in great respect by the people of the State.

Lo here the mighty oak for ages stood,
With glad eternal greatness on its form;
A friend among our forest brotherhood,
That held our charter safe amid the storm.

The Charter Oak fell on the 21st day of August, 1856—eight hundred years old, they say—and part of its hollow trunk is in our keeping; but its scion in Bushnell Park in Hartford has been growing, fresh and strong, for over fifty years.

When the tree fell a guard was placed about it; the American flag was placed on it and Colt's band of Hartford played a dirge. Just at sunset the bells of Hartford tolled as when a great man dies.

The wood from the tree was very carefully saved. Three chairs have been made from the wood. One is in the capitol at Hartford and is called the Governor's chair. The second chair is in the Colt Memorial in Hartford, and the third chair is in the library of the Connecticut Historical Society.

The story of the Charter Oak is perpetuated in granite on the east front of the capitol building in Hartford, and has been told the world over.

SUGGESTIONS FOR STUDY

1. Refer to Chapter I and read of the Charter Oak as seen when Block explored the Connecticut River. 2. Find accounts of other historic trees, as, for example, the "Washington Elm" at Cambridge, and the Constitution Oaks.

CHAPTER XI

THE STORY OF KING PHILIP

1661-1676

1. KING PHILIP'S WAR

"So Philip was slain, and his warrior braves
Sleep now in scattered and unknown graves."

---ALBERT L. THAYER.

SOON after the visit of Andros at Saybrook, Connecticut was deeply agitated by the tidings that reached them of the opening tragedies of King Philip's War.

Most of the events connected with this story happened in Massachusetts and Rhode Island, but Connecticut was in danger. Major Treat of Connecticut and three hundred fifteen Connecticut men and one hundred fifty Pequot-Mohegan Indians took part in the war. Forty of these men were killed. It was Connecticut's fight as well as that of Massachusetts.

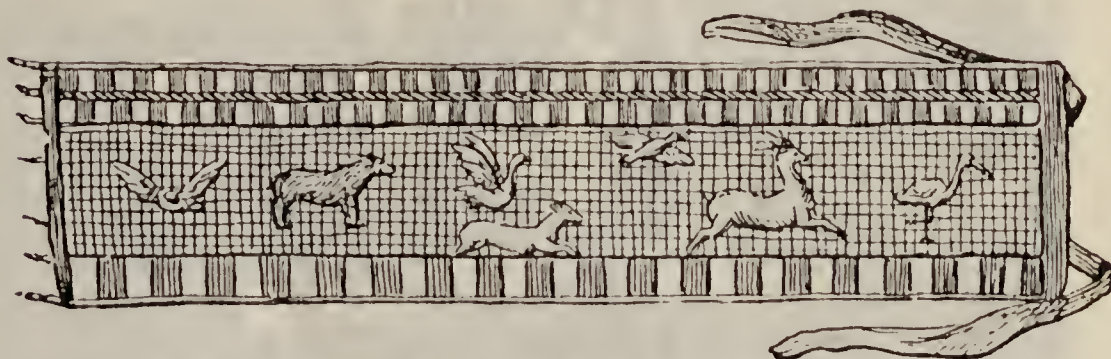
King Philip was the most powerful of the Indian sachems of New England. He was more to be dreaded than Sass-a-cus, sachem of the Pequots, or Massasoit, sachem of the Wam-pa-no-ags and friend to the English of Massachusetts, or Uncas, sachem of the Mohegans and friend of the English of Connecticut, or Mi-an-to-no-mo and his son, Ca-non-chet, sachems of the Narragansetts.

When the Pilgrims came to Plymouth, Massasoit,

sachem of the Wampanoags, was the friend of the English.

One day when Massasoit was a very old man he visited the Plymouth colonists with his two sons, Wamsut-ta and Met-ta-co-met. The aged chief had come to ask the English to give the lads English names. The English named them Alexander and Philip.

Massasoit died in 1661 and Alexander became sa-



KING PHILIP'S WAMPUM BELT

chem of the Wampanoags. He studied the wampum belts of his father. These were the records of his tribe. They told of boundless forests, of game, of great fields, and long stretches of seacoast. All these in the glorious days of old had belonged to the Wampanoags.

He looked about him and saw his tribe crowded into the peninsula of Mount Hope and Tiverton. The hunting grounds of his fathers were slipping from his hands. The game was gone; the fish had been taken from the rivers. His race was fast fading away. He grew sad and thoughtful, but said no word. He went to Plymouth and renewed the pledges of Massasoit. Soon he began to plot against the English and was summoned to

Plymouth to answer the charge. He refused to go, but was arrested by the English and compelled to go. Eighty warriors followed; also Wi-ta-mo, his wife. On the way he caught cold and became sick. He was al-



THE TREATY WITH KING PHILIP

From the painting by W. S. Savory in the collection of the Ancient and Honorable Artillery Company, Boston

lowed to turn back, but died before he reached his wigwam.

After the death of Alexander, Philip became sachem, or king, as the English called him, of the Wampanoags. He dwelt with his wife and child, a boy of about nine years, on Mount Hope, near Bristol, Rhode Island. He believed the English had poisoned his brother, but he went to Plymouth and renewed the pledges of friendship. For five years all went on peacefully. Day after day Witamo, the wife of his brother Alexander, upbraided him for not taking vengeance against the white

men who had "taken the land and poisoned his brother." Reports came to the English at Plymouth that Philip was planning to kill the English and get back the lands his people had sold. Philip was summoned to Tantom, now Newton, Massachusetts, in April, 1671, to answer the charge. Here Philip spoke with wisdom and dignity and denied the charges. He spoke so ably and convincingly that the charges against him were dropped, pledges of friendship renewed, and Philip allowed to depart.

Three more years passed in peace before reports came again to the English that the Wampanoags, under the direction of King Philip, were sharpening their tomahawks. This was in 1674, and again the charges were not proved against Philip, though he was warned that the arms of his people would have to be given up if further preparations for war were made. After this, encouraged by Witamo and the younger warriors, Philip swiftly made plans for war.

"Away! Away! I will not hear
Of aught but death or vengeance now;
By the eternal skies I swear
My knee shall never learn to bow!
I will not hear a word of peace,
Nor clasp in friendly grasp a hand
Linked to the pale-browed stranger race,
That work the ruin of our land."

—C. SHERRY.

He flitted far and wide through the forests, north and south and even to the far Hudson, seeking support. A great council of war was called at Mount Hope, and

his allied chiefs came from the country of the Nipmucks, in central Massachusetts, from the tribes about Niagara Falls and Maine. Philip recalled the great forests of the past, and the sunny streams that once belonged to the Indians; now they were controlled by the white men. He showed them that the red men would soon be no more unless the white men were slain or driven away. They all solemnly pledged themselves and their tribes to support Philip and drive the white men from Massachusetts and New England.

The war known as King Philip's War began on the 29th day of June, 1675, when the Indians murdered eight English people at Swansey, Massachusetts. Following this, on September 1, 1675, Deerfield was attacked and burned. On September 2, 1675, Northfield was attacked and eight were killed. On September 3, thirty-six troopers were attacked at Miller's River and twenty of them slain. In South Deerfield eighty men, under Lathrop, were ambushed and seventy-two slain. All through Massachusetts stock was killed or captured. On the morning of October 5, 1675, Springfield was burned and several English killed. Hartford was then threatened.

The Indians, however, remembering the destruction of the Pequots, did not make many attacks in Connecticut during King Philip's War.

All the New England colonies sent troops to the aid of Massachusetts. Major Robert Treat bravely led the three hundred fifteen Connecticut soldiers and one hundred fifty Pequot and Mohegan Indian allies.

Contrary to their agreement with the English, the Narragansetts from time to time sheltered King Philip's warriors. In the fall of 1675 Philip persuaded Canonchet, sachem of the Narragansetts, and son of Miantonomo, whom the Mohegans had slain, to join



THE GREAT SWAMP FIGHT

From the painting by W. S. Savory in the collection of the Ancient and Honorable Artillery Company, Boston

him. Canonchet was young, able, haughty, tall and commanding, like his father. The colonies decided to strike a blow at once at the Narragansetts.

On the 19th of December, 1675, about one thousand men from Connecticut and Massachusetts under the leadership of Governor Winslow of Massachusetts and Major Robert Treat of Connecticut, entered Rhode Island and found the Indians in a great fort on an island in the centre of a swamp. This swamp was in what is now the town of South Kingston, Rhode Island.

This island or dry ground in the middle of the swamp covered about six acres. The Indians had built a stockade of logs about this island. The single door in this stockade was guarded by a blockhouse. There were, in the fort, over two thousand Indian warriors besides at least an equal number of women and children and over six hundred bark wigwams lined with skins, all under the command of the great Canonchet.

The attack on the fort began about one o'clock in the afternoon and lasted for three hours. The cold was extreme and the air was filled with falling snow. The entrance to the fort was over a single slippery log. The Indians fought hard and well, and man after man and captain after captain fell in vain attempts to pass over the log and enter the fort. Finally, after being several times repulsed, the Massachusetts troops forced an entrance on the front side of the fort over the slippery bridge. At the same time, Major Treat, in command of the Connecticut men, found a way across the frozen swamp in the rear. His men climbed on each other's shoulders and fought their way over the palisades and the stockade into the fort.

The fight which followed was terrible! Nearly one thousand Indians were killed or wounded. Canonchet escaped with the remaining warriors to a cedar swamp and the deep forests beyond. The white men set fire to the six hundred wigwams in the fort, the supply of corn and all the Indian equipment. The wind began to blow and the snowstorm became blinding, but high above the fierce roar of the flames, the shouts of the

victors and the yells of the fleeing savages, were heard the shrill shrieks of hundreds of old men, women, and children perishing in terrible torture amid the flames.

Six English captains had been killed, including Captain John Mason of Connecticut; eighty Connecticut soldiers slain, and about one hundred fifty wounded. Weary and tired, they took up their march just at dusk, through the snowstorm for eighteen miles to a little village named Wickford, where they rested. It was after midnight when they arrived at the village. Twenty-two of the wounded men had frozen to death on the way. It had been a day and night never to be forgotten by those who survived. It was a great victory, but it did not end the war.

The English made an offer of peace to King Philip, but his answer was to burn more villages. The red men hung on the borders of the English villages like the lightning on the edge of the clouds. In the spring of 1676 he appeared in Connecticut with a band of warriors and burned homes in Granby and Simsbury. No settlers were killed, as all had previously fled to Windsor for safety.

In Simsbury, King Philip did not personally take part in the burning of the buildings of the settlement, but is reported to have watched as his warriors carried out his orders:

“On the heights o’er the silent town,
Philip, the Chief, stood gazing down.
Might was right, and the chieftain knew
That his braves were many, his foes were few.

"And what was a hamlet at early morn,
With memories dear, in God's light born,
At night was a mass of ruins wide,
With sad desolation on every side."

—ALBERT L. THAYER.

In April, 1676, Canonchet, sachem of the Narragansetts, and son of Miantonomo, with a band of thirty warriors, hunting for seed corn passed through Nipmuck, the former Pequot country in Connecticut and proceeded to the Pautucket River. Here he and his warriors camped. Captain Denison with a party of soldiers, in their hunt for Canonchet, found the Indian trail near the river and learned from a captured Indian woman that Canonchet was in one of the wigwams relating his exploits against the English. As Captain Denison began to arrange his men for the attack, he was discovered. Most of the Indians ran at once, but one more faithful than the rest informed Canonchet of the presence of the English. Canonchet ran for his life. As he jumped into the river to make his way across, he slipped on a smooth stone and fell into the water. His gun became wet in the fall and was useless. He was then easily captured by Monopoide, a Pequot Indian.

Even as a captive the great dignity and splendid nerve of the fallen chief made him a noble figure. A young English soldier approached him on the river bank to question him. The great chief haughtily replied, "You too much child; no understand war. Let your chief come, him I will answer."

Canonchet was taken to Stonington and a council of war held. Canonchet was offered his life if he would agree to live in peace. This he refused to do. The death sentence was then passed. "I like it well," was his reply. "I shall die before my heart is soft, and before I have spoken anything unworthy of myself."

Canonchet was shot on the plain near Stonington under the direction of Oweneco, son of Uncas, who had witnessed the slaying of Canonchet's father, Miantonomo, thirty-three years before.

A little later, King Philip's wife and son were captured by the English and sold as slaves in Bermuda. These were the joy and pride of King Philip. When he heard the news, he bowed his head in sorrow saying, "My heart is broken. I am ready to die."

With a few faithful followers Philip went back to Mount Hope, where were the graves of his fathers. Here he was shot, August 12, 1676, by one of his own Indians, whose brother had been killed recently by Philip for advising peace with the English.

The spot where Philip met his death has been marked with a stone. The appearance of the hill and the swamp has changed little with the passing centuries.

The head of Philip was cut off and carried in triumph to Plymouth, where it was placed on the top of a tall pole as a solemn warning to all other Indians of the vengeance of the English.

King Philip was a brave warrior. He fought for his people, his home and his family. He loved them all and gave his life in an uneven and unsuccessful fight to

save them. King Philip was the last of the great New England sachems. The last dramatic crisis in the struggle between the Indian and the white man, and Philip's dogged courage and able leadership against impossible odds have won for him a lasting place in New England history.

An-na-won, who had been King Philip's chief captain, became sachem after Philip fell. He escaped from Mount Hope with sixty warriors and took refuge in a swamp near Rehoboth. Here he was surprised and captured by Captain Church. Annawon was put to death at Taunton.

The remainder of the Narragansetts and Wampanoags wandered to the west and mingled with other tribes.

"During the whole of King Philip's War the Mohegans remained faithful to the English and not a drop of blood was shed on the happy soil of Connecticut."—(Bancroft.)

Uncas was too old to take a very active part in this war, though he did what he could in eastern Connecticut. Oweneco, a son of Uncas, with fifty Mohegan warriors joined the Massachusetts forces in the field. After the death of King Philip, Oweneco with his warriors fell upon the retreating forces of Philip at Rehoboth Plain and killed a number. Attawanhood, another son of Uncas, with thirty warriors went into Massachusetts by way of Hartford and aided the English at Hadley on August 9.

King Philip's War lasted a little over a year. Thir-

teen villages were destroyed, six hundred homes laid in ashes, and more than one thousand of the settlers, men, women, and children slain.

This war cost Connecticut over twenty-two thousand pounds and was the last great war in New England between the settlers and the Indians. After King Philip's War, the Massachusetts and Connecticut colonies were able to spread out with safety.

The story of King Philip is the story of one of the most famous of the Indians of North America. There is ample proof that the Indians were wronged and, perhaps, driven to desperation. We cannot recall the fate of Philip except with sadness.

2. A TREATY OF PEACE IN 1930

When stern King Philip slew their chief,
Beside the sea at fair Gay Head,
Algonkin hearts were filled with grief,
And Hate watched long above the dead.

Echoes of Indian days and King Philip still drift across the years. Memories of the past still remain and the 1931 Indians of Connecticut and New England in tradition remember the days when the Indians struggled with the white man for possession of hill and plain and stream. Occasionally they meet around the council fire as of old for the purpose of debate and the making of treaties.

In 1675 King Philip visited Martha's Vineyard and the Algonkin Indians, who resided on the beautiful

plain at Gay Head, on the western end of the island. King Philip had begun his war against the English and he demanded that the Algonkin Indians at Gay Head take up arms against the English. They refused, and King Philip in anger slew their chief. More than two hundred fifty years have rolled away since this event and during all these years the Algonkins at Gay Head and the Wampanoags have been enemies.

On June 23, 1930, in solemn dignity the hereditary chieftain, Yellow Feather, tenth in line on his father's side from King Philip of the Wampanoags and his followers, sat in council with the Algonkin Indians at Gay Head. The councillors sat in a circle, listening to the speeches, called upon the Great Spirit for aid in their decision, made a treaty of peace and smoked the peace pipe. The Algonkins elected Mittark, a direct descendant of King Philip on his mother's side, as chief.

SUGGESTIONS FOR STUDY

1. Review in a history of the United States the relations of the early settlers of Massachusetts with Massasoit. 2. Give, in a brief talk, the relations of King Philip and the English previous to the war. 3. Prepare as a class exercise a play depicting: *A.* Witamo and Philip. *B.* Philip before the English at Tantum in 1671, and again in 1674. *C.* Philip makes plans for war. *D.* Council of war at Mount Hope. *E.* Philip at Gay Head. *F.* Scenes during the war. *G.* Sadness and death of Philip. 4. For debate: Resolved that Philip had just cause for fighting the English.

CHAPTER XII

CONNECTICUT'S PART IN THE FRENCH AND INDIAN WARS, AND IN THE SPANISH WARS 1689-1763

It was a struggle for a continent,
A fight between the English and the French,
And lo! the English won and were content
To own the land, our great America.

WILLIAM OF ORANGE became King of England in 1688. The next year the seventy-year struggle between England and France for control in the New World began. Whenever they were at war in Europe, the colonists in America sent soldiers against each other. The French held the St. Lawrence River, the Great Lakes and Canada. They were also beginning to explore and settle the Ohio and Mississippi Valleys.

In Connecticut new settlements were made as the years passed and life moved forward peacefully. Often there were fears of danger and of war, but the fears faded as the danger passed, and all was peaceful within the Connecticut border. However, Connecticut generously sent men and supplies to aid the English in the great struggle.

During the years from 1689 to 1763 Massachusetts and New York suffered severely from Indian attacks.

1. KING WILLIAM'S WAR—1689 TO 1697

“And the manhood of New England,
And the Netherlanders true
And Mohawks sworn, gave battle
To the Bourbons' liliated blue.”

—WILLIAM D. SCHUYLER.

The first French and Indian War was called King William's War, as William was King of England when it broke out. The Iroquois Indians, or Five Nations of New York, were loyal to the English and enemies of the French. When Champlain, a French explorer, went through the woods of northern New York and discovered Lake Champlain, in June, 1609, he aided the Algonkins in battle against the Iroquois and shot several Iroquois Indians. This had filled the Iroquois with lasting hatred for the French. The Algonkins of Canada and the Tarratines of Maine aided the French.

Early in February, 1690, Frontenac, the aged French Governor of Canada, sent his French and Indian allies through the deep snow to northern New York. They destroyed the village of Schenectady and killed sixty men, women and children.

Connecticut joined with the other New England colonies and New York in sending troops to defend the exposed settlements. An attack on Canada was planned by an army of nine hundred men under Major-General Fitz John Winthrop, of Connecticut, son of John Winthrop, Governor of Connecticut, but it was not possible to carry it out, as supplies were not obtainable in sufficient quantity when the army reached Lake George.

At the same time a fleet of forty ships and two thousand men under Sir William Phipps, Governor of Massachusetts, sailed from Nantasket for the purpose of capturing Port Royal and Quebec. Port Royal was successfully captured. On the 8th of October, 1690, the fleet reached Quebec and made an attack. The attack failed and over two hundred men were lost. Connecticut spent about sixty thousand dollars in this war.

The treaty between England and France at the close of the war provided that England and France should each hold the same territory it had at the beginning of the war. Accordingly, no progress had so far been made by either side toward the control of North America.

2. QUEEN ANNE'S WAR—1702 TO 1714

"A yell the dead might wake to hear
Swelled on the night air, far and clear;
Then smote the Indian tomahawk
On crashing door and shattered lock."

—JOHN G. WHITTIER.

After five years war broke out again between England, France, and Spain. Spain claimed territory in the southern part of the United States and undertook to aid the French in their effort to control North America. As Anne was Queen of England at this time the war was called Queen Anne's War. Again the French and Indians in Canada took up their fight against the English colonies of New England. On the last night of

February, 1704, about three hundred fifty French and Indians crept on snowshoes over the snow that was about four feet deep, to Deerfield, Massachusetts. Just before daylight they entered the village and broke into the houses of the defenseless people as they lay asleep.



THE CITADEL OF QUEBEC

From an old print

Forty-seven men, women, and children were slain and over one hundred were compelled to march through the cold and the snow to Canada as captives. Those who were unable to keep up on the way were killed with tomahawks.

In 1710 a fleet of thirty-six ships, under the command of General Nicholson, from New England, captured Port Royal in Acadia. In July, 1711, a fleet of fifteen men-of-war, sixty transports, and six storeships, with a large naval force and a land force of twelve

thousand men sailed out of Boston Harbor for the purpose of capturing Quebec. The fog on the St. Lawrence River was very thick. Ten ships were dashed on the rocks and one thousand soldiers drowned. The attempt to capture Quebec was again given up.

Connecticut furnished three hundred men for this expedition and had in all about seven hundred men in service against the French and Indians in Queen Anne's War. The expense of this war caused heavy taxation in Connecticut, and paper money was issued for the first time in the American colonies.

In the peace which was concluded between England and France at the close of this war Acadia was named Nova Scotia, and ceded to England.

3. FIRST SPANISH WAR—1739 TO 1741

"The pestilence at Carthagenæ quenched
The English fire. Our gallant soldiers saw
The miserable scene and heard the groans
Of agonizing ships from shore to shore;
Heard nightly plunged, amid the sullen waves,
The corpses of the dead, until all were dead."

—THOMPSON.

In 1739 England and Spain declared war against each other. The Connecticut General Assembly voted to fortify New London and to make ready a sloop of war to guard the coast of Connecticut.

The Spaniards, from their headquarters in the West

Indies, threatened Georgia and the other colonies. At times they helped the French in their struggle against the English for the possession of North America.

In 1740 England planned an expedition against the Spanish West Indies. The American colonies supplied four thousand men. Of this number New England supplied one thousand. England furnished ships to transport the men to the West Indies. Here they were joined by a fleet from England. The combined fleet consisted of twenty-nine ships of the line and about the same number of smaller ships and transports. On board these ships were fifteen thousand seamen and twelve thousand land forces.

The fleet proceeded against Porto Bello, on the Isthmus of Darien, in 1740. This was successfully captured; also a number of Spanish galleons.

No further action was taken until March, 1741, when an attack was made on Carthagená, on the mainland of South America. This was the great stronghold of the Spanish in America. It had been settled by the Spanish in 1633. They had spent sixty million dollars on its fortifications.

The English were unsuccessful in the attack of Carthagená, and gave up the attempt. Havana was captured without much difficulty. However, the soldiers soon became sick with fever and died, sometimes at the rate of one thousand a day, until about twenty thousand of the expedition had thus perished. Of the one thousand men sent out from New England, less than one hundred returned.

The English suffered great losses in this war and accomplished almost nothing.

4. KING GEORGE'S WAR—1744 TO 1748

Great Louisburg was builded by the French
To guard and hold the continent for aye,
Then England and New England came to fight,
And lo! the French decided not to stay.

After Queen Anne's War there was peace between England and France for about thirty years, or until King George became King of England. At this time Louisburg, a French fort on Cape Breton Island, at the entrance to the Gulf of St. Lawrence, was the strongest fortress in America, and was called the "Gibraltar of America." Its fortifications cost the French more than ten million dollars and twenty years to build. It commanded the entrance to the St. Lawrence River. The wide harbor beneath its walls was headquarters for French ships of war and for French privateers. These hovered along the New England coast capturing English fishing vessels and capturing and plundering English merchant ships.

The colonists of New England decided that Louisburg must be taken, since there was no hope of safety as long as the French held the great fortress. Preparations were accordingly made for another war.

Connecticut raised her quota of eleven hundred troops. By the end of April, 1745, an army of seven thousand New England men under the command of

Colonel Pepperell, of Massachusetts, sailed from Boston Harbor in over one hundred ships. Hostile Indian scouts, who, from the distant hills, saw them sail away, feared for their allies, the French. It was a great fleet. On reaching Nova Scotia the attack on Louisburg began. Forests had to be cut away and roads built over which to advance to the attack on the fort. After a siege of seven weeks, the great fortress surrendered with all its cannon and two thousand men. When this news reached New England there was great rejoicing.

When peace was made at Aix-la-Chapelle in 1748 between England and France, Louisburg was given back to the French and the boundaries between the French and the English were left as before. New England was disappointed at the loss of Louisburg. The people began to feel that the affairs of America should be managed in America, not by people three thousand miles away.

5. FRENCH AND INDIAN WAR—1754 TO 1763

“To arms, to arms! my jolly grenadiers!
Hark how the drums do roll it along!
To horse, to horse! with valiant good cheer,
We’ll hear our proud foe sing his death song.”

—SONG OF BRADDOCK’S MEN, 1755.

Both the French and the English claimed the land west of the Allegheny Mountains along the Ohio River, the Mississippi Valley and in Acadia. The French had built missions and trading posts along the St. Lawrence, the Great Lakes, the Ohio and the Mississippi

Valley. The English had settled parts of Acadia. The English also claimed the Ohio Valley by reason of the charters of Virginia and other colonies as based on the discoveries of the Cabots. The English, also, claimed the Ohio Valley as the land of her subjects, the Iroquois. The English were surprised at the progress of the French on land claimed by the English, and sent hunters and traders to occupy the land. These were captured or killed by the French. Accordingly, war was again declared between England and France. New England was called upon to supply six thousand soldiers for this war. Of these Connecticut furnished one thousand. These were placed under the command of Major-General Phineas Lyman, of Connecticut.

The first attack by the English was made in 1755 on the French at Fort Duquesne. This was considered the gateway to the lands west of the Allegheny Mountains, and as long as the French held this gateway Virginia and Pennsylvania were not safe. General Braddock led the expedition, with George Washington as second in command. Washington advised General Braddock to keep scouts out on all sides to warn him of lurking Indians. General Braddock said he did not fear Indians, as they could not harm the King's Regulars, though they might frighten Colonial troops.

When within ten miles of Fort Duquesne the terrible war whoop of the Indians sounded on every side. The King's Regulars fired against trees and rocks, but did not know how to jump into the woods and meet the Indians in their own savage style. Braddock was

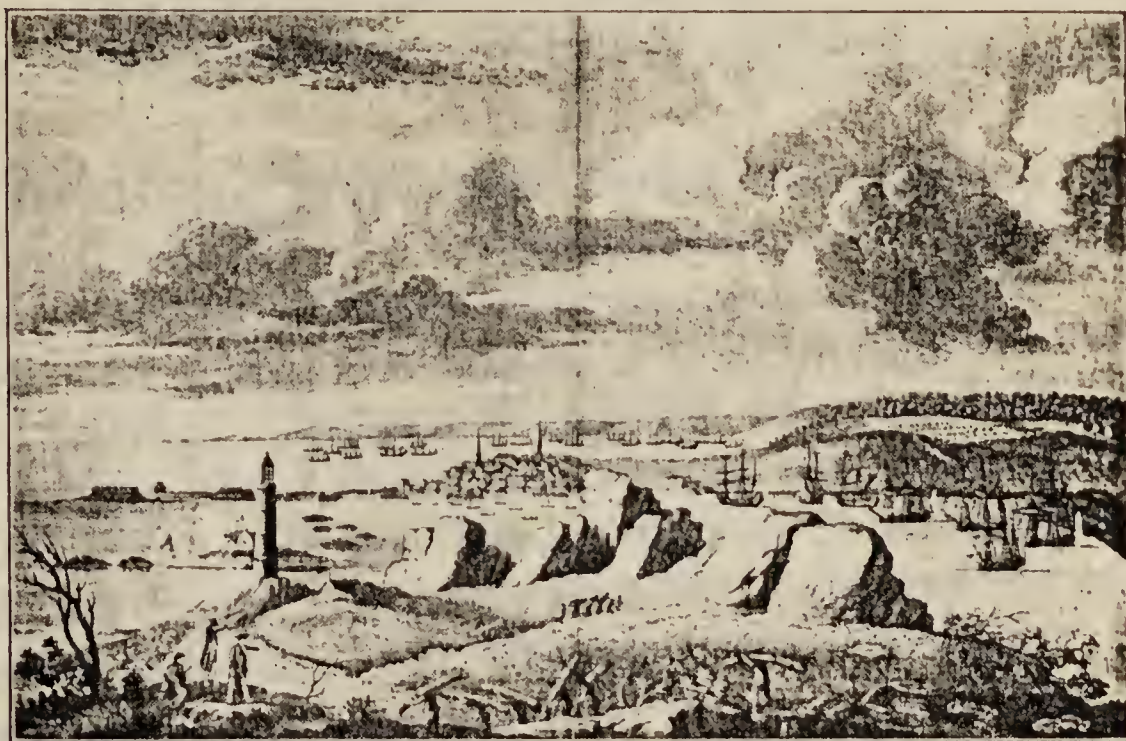
mortally wounded. Washington at once took command and, with the help of the Colonial troops, covered the flight of the Regulars and saved the army from utter ruin. The expedition was a failure and Fort Duquesne was not captured until 1758. At this time General Forbes and George Washington made a second expedition against Fort Duquesne. Washington took careful precaution against Indian surprises, and the gateway of the West was easily captured and named Pittsburg.

The English had captured Nova Scotia, or Acadia, as the French called it, forty years before. When this last French and Indian War broke out there were sixteen thousand French people called Acadians living in Nova Scotia. It was feared they would join their companions, the French, in this war and fight against the English. They might, also, furnish food and supplies for the French. The Acadians also refused to take the oath of allegiance to England. The people of New England decided they must be driven from their homes and scattered through the colonies. Seven thousand French people, men, women, and children, were scattered through the American colonies from Maine to Louisiana. The story of the exile of the Acadians is told by Longfellow in his poem "Evangeline."

In 1758 the English under General Wolfe captured Louisburg and took possession of the entire island of Cape Breton. The fortress of Louisburg was destroyed by the English, and Halifax made the great fortress to protect Nova Scotia and the St. Lawrence.

In 1759 General Wolfe with English and Colonial

troops captured Quebec from the French. Among the American officers who joined General Wolfe in this expedition was Israel Putnam of Connecticut. For over half a century the capture of Quebec had been the aim



THE CAPTURE OF LOUISBURG BY THE ENGLISH

From an engraving by P. Canot after a drawing by Captain Ince, in the Emmet Collection, New York Public Library

of the New England colonies. French power in America was broken forever.

In the year 1760 Montreal was captured by the English under General Amherst, and the conquest of Canada was complete.

When peace was made between England and France, in 1763, France gave up all her territory in America except New Orleans and two small islands south of Newfoundland.

6. SECOND SPANISH WAR—1761 TO 1762

“Old General Lyman takes command,
Bold Israel Putnam takes a hand,
And there we cheer and make our stand
To fight with Britons side by side
And blow to dust Spain’s boastful pride.”

—WALLACE RICE.

During the last French and Indian War England called on the colonies for troops and ships to fight the Spanish in the West Indies. This was necessary as the Spanish were aiding the French in their struggle for North America. Connecticut supplied one thousand men. Among the Connecticut officers was Colonel Israel Putnam, who had become famous in the last French and Indian War and who later fought bravely in the Revolutionary War. The whole force including troops from the colonies and from England consisted of about sixteen thousand men.

On the 14th day of February, 1762, the island of Martinique was captured by the English. The other islands forming the Lesser Antilles soon surrendered to the English. Many of these islands have been retained to this day by England.

The English next proceeded against Havana, the capital of Cuba, and besieged the city for two months. Every art known to warfare was used to reduce the forts at the mouth of the river. After terrible fighting and hardships and when the men were almost discouraged, Havana surrendered.

For there beneath the burning Cuban sun,
While fever daily slew its ninety-three,
With heavy bar and ax and pike and gun
They captured proud Havana by the sea.

The warm climate, to which the English soldiers were unaccustomed, brought on fever. Scarcely any of the soldiers from Connecticut, and but few of the officers, ever returned from this expedition. The defeat of the Spanish at Havana prevented further Spanish aid to the French in America.

During the toilsome years of the long struggle for the continent, the sons of Connecticut found gory graves in Canada, in New England, in the Ohio Valley and beneath the waters of the West Indian seas. No colony in America, in proportion to her population, furnished as many men as Connecticut.

SUGGESTIONS FOR STUDY

1. In one or more histories of the United States and England read accounts of French and Indian and Spanish wars.
2. List cause and result of each of the six wars between 1689-1763 and locate on a map all places mentioned.
3. Review the period of discovery and settlement and claims of the French, the English and the Spanish in North America.
4. Find what Indians aided the French and why, also, what Indians aided the English and why.
5. Make real the "Struggle for a Continent" by talks, debates, discussions, plays, maps, pictures, related stories and poems, construction and sand-table work.
6. For debate: Resolved that the French were justified in trying to hold North America.
7. Show why the fall of Quebec is called one of the decisive battles of the world.

CHAPTER XIII

THE REVOLUTIONARY WAR

1763-1783

Make room, ye kingdoms old and long renowned,
Columbia now comes, a new born land.
Her battled arms with many vict'ries crowned—
She rises and for freedom takes her stand.

For over seventy-five years the American colonies had been aiding the English in their struggle for a continent. Now they were to be taxed without being represented. They were to be humiliated by the very government for which they had fought. They were to be humiliated by the very government under which they wished to live in peace and happiness, and in which they wished to have a part. They believed they had rendered worthy services. They felt that they had earned respect and that reasonable consideration was due them.

When news of the Stamp Act reached New England, Connecticut was the first colony to take action and to return a protest.

1. WHAT CONNECTICUT DID

"The land is holy where they fought,
And holy where they fell;
For by their blood that land was bought;
The land they loved so well."

—ISAAC M'LELLAN.

At the close of the last French and Indian War, in 1763, there were nearly two hundred thousand people

in New England. New England had fought against wild animals, Indians, French and Spanish; thousands had been killed and about five million dollars spent. Most of this was borrowed money, so that the debt of the English colonies in America was about five million dollars. But by the aid of England the English colonies in America had been protected, and most of North America secured for the English government.

England also was in debt, and began to plan to tax not only the people in England, but all the English colonies in America. The colonists thought that the service they had given, the lives they had sacrificed, and the money they had already contributed to the struggle, was sufficient. They did not think it just or right to ask them to pay a tax to England. Besides, the colonies were not to be permitted to help decide how much tax should be paid. That is, they were to be taxed and have no voice in the matter. The colonists of America then said, "No taxation without representation."

King George III of England proceeded to tax them though they objected, and he even required in 1764 that English stamps be purchased and placed on all business papers of every kind and also on newspapers. Duties were laid on glass, paper, lead, oil, fruits, and tea. Officers were sent from England to see that these duties were paid. The people of Massachusetts resisted, and troops were sent over from England to Boston. The soldiers and the people of Boston often quarrelled. The soldiers even killed some of the people of Boston.

More and more English troops came to Boston until an army was quartered there in the homes of the people.

General Gage, of England, was in command of the English army in Boston. Soon the people about Boston began to prepare for war. They collected supplies at convenient places. One of these was in Concord.

On April 18, 1775, eight hundred English soldiers started from Boston for Concord to secure or destroy the supplies. Paul Revere knew the English were starting for Lexington and Concord. He mounted his horse and rode ahead to warn the people. Longfellow has told of his ride in a poem called "The Midnight Ride of Paul Revere." They reached Lexington in the early morning on the 19th of April. Here they killed eight Americans. At Concord they could not find the supplies and were compelled to retreat, as so many Americans had gathered and began to fire on them. This was the battle of Lexington and Concord, which marks the beginning of the American Revolution.

The next morning as Putnam was plowing on his farm in Pomfret, a messenger from Massachusetts brought the news of the fight. Putnam then forgot his farm, forgot to unyoke his oxen, forgot to say good-bye to his family and forgot his uniform. Leaving his plow in the furrow he selected his swiftest horse and rode to Governor Trumbull's home in Lebanon for consultation and orders. He was ordered to join the American troops at Boston. The day was spent in making plans and in gathering men and officers for the war. Late in

the afternoon, Putnam, even though a man of almost sixty years of age, mounted his horse and rode all night long. He covered the one hundred twenty miles to Boston in eighteen hours.

Six regiments of Connecticut troops soon followed Putnam for the relief of Boston. Among these troops were Benedict Arnold and Nathan Hale of Norwich. Troops came in rapidly from the other colonies. Fortifications were thrown up near Bunker Hill. On the 17th of June the English attacked these fortifications. Putnam, who had been raised to the rank of brigadier-general by the Connecticut Legislature, was in command.

“There strides bold Putnam, and from all the plains,
Calls the third host, the tardy rear sustains,
And, 'mid the whizzing deaths that fill the air,
Waves back his sword, and dares the furious war.”

—JOEL BARLOW.

In this battle General Putnam was ably assisted by Colonel Prescott, of Massachusetts. Under the command of these two inspiring leaders one thousand two hundred American men held three thousand English soldiers in check as long as the powder lasted. When the powder gave out the Americans began to retreat. General Putnam swore at his men because they ran before the English. He took his stand beside a fieldpiece and for a time faced the English alone, nor did he turn from the battle until the bayonets of the English al-

most touched him. General Putnam was the last of the Americans to leave the field.

The English lost over one thousand men in this battle and the Americans over four hundred. This battle, fought at Bunker Hill, in Massachusetts, was the first real battle of the Revolutionary War.

A great monument, in memory of this battle, now stands on Bunker Hill. At the laying of the cornerstone of this monument in 1825 Daniel Webster delivered a wonderful address describing the battle and the great principles for which the colonies fought.

When George Washington heard that the untrained troops unflinchingly faced the English soldiers, he exclaimed, "The liberties of the colonies are safe." "I wish that we could sell the English another hill at the same price," said General Greene.

A few days later Washington, who had been appointed by Congress as commander-in-chief of the American forces, arrived and took command of the army at Cambridge, Massachusetts. The ceremony took place with Washington on horseback under a large elm tree on Cambridge Green. The elm tree is gone, but a monument now marks the spot.

At the time Washington took command of the army it numbered fifteen thousand men. Three thousand of these were Connecticut men. General Washington organized and drilled the army and at the same time kept close watch of the English at Boston.

On May 10 Ethan Allen, of Vermont, and Benedict Arnold, of Connecticut, led a small force of Connecti-

cut troops against Fort Ticonderoga, on Lake George. This they surprised and captured. Heavy cannon were dragged from Fort Ticonderoga on ox sleds through the valleys and over the hills for more than three hundred miles to Boston. On receipt of these cannon Washington threw up fortifications on Dorchester Heights and there mounted the cannon. These cannon commanded Boston and Boston Harbor. The English immediately saw that it would be impossible to hold the city, and in February General Gage and his army left Boston and sailed to Halifax, in Nova Scotia.

As Connecticut responded to the call for help in driving the English from Boston, so she responded to every call of Congress during the eight dark years of war. In proportion to its population, Connecticut had more men under arms than any other of the thirteen colonies.

In addition to the fighting outside of the State during the Revolutionary War, there was some fighting within the State. On the 25th of April, 1777, General Tryon with eight hundred men left New York, landed at Saugatuck Harbor late in the afternoon, and under the guidance of two Tories, started for Danbury. The army camped in the town of Weston that night and in the morning pushed on. At Hoyt's Hill, near Bethel, a solitary horseman appeared at the top of the hill. Looking back as if an army were close at hand, he rose in his stirrups, waved his sword, and exclaimed in a voice of thunder, "Halt the universe; break off by kingdoms!" Tryon halted his troops, placed his cannon in



PUTNAM'S ESCAPE FROM THE BRITISH AT HORSENECK
From an old print

position for action and sent scouts ahead. The lone horseman escaped and no trace of an army could be found. Tryon then proceeded to Danbury.

In Danbury four young men in the home of Major Starr fired on the English as they were passing. The English soldiers at once entered the house, shot the men and burned the house and their bodies.

Most of Danbury was laid in ashes except houses marked with a white cross. A white cross on a door meant the home of a Tory.

The English returned through Ridgefield, where they met four hundred men under Wooster, Arnold, and Sullivan. Here there was some fighting. Arnold fought bravely and had a horse killed under him. Wooster fell mortally wounded as he was leading a charge on the English.

The next day the English escaped to their ships and returned to New York.

In the autumn of 1778 Putnam moved his headquarters from White Plains and Peekskill, New York, to Redding, Connecticut. His soldiers lacked supplies, food, and clothing. It was a hard winter.

In February, 1779, General Tryon began another expedition against Connecticut. At Horseneck the English met Putnam's troops, and a battle followed. Putnam was almost captured, but rode on horseback down a long flight of stone steps. The English dared not follow. They fired on Putnam and one bullet passed through his hat. Putnam, however, escaped safely. He later secured reinforcements and won the fight. Fifty

of the English were captured, also one ammunition wagon.

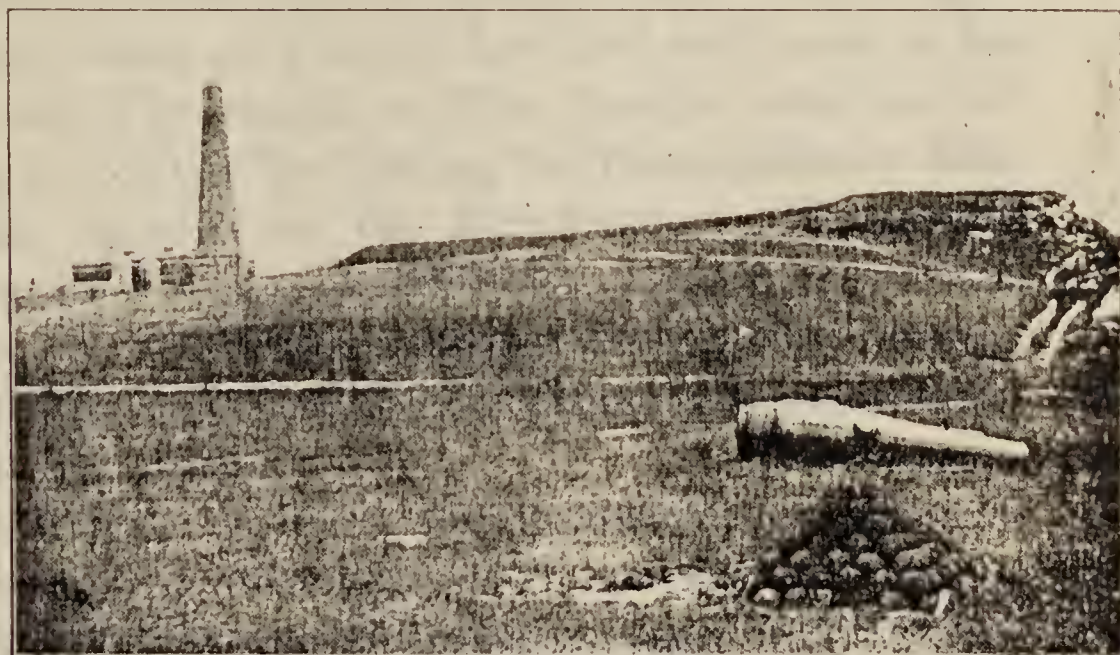
The following summer General Tryon sailed west along the Connecticut shore and destroyed what property he could. On July 5, with five hundred men, he landed and attacked New Haven. The militia tried to defend the town, but were unable to oppose such a large number of troops. Twenty-seven of the New Haven troops were killed and nineteen wounded. Later Fairfield and Norwalk were burned. On September 6, 1781, Benedict Arnold, now turned traitor, landed at New London and burned the city.

It was on the sixth of September
When Arnold burned the town—
He took the houses one by one
And burned them to the ground.

Colonel Ledyard was in command of the forts at New London at this time, but he lacked troops. Arnold attacked Fort Trumbull. The garrison fired one volley, spiked their guns, and crossed the Thames River to Fort Griswold. They did this by order of Colonel Ledyard, who knew it would be impossible to defend both forts. Fort Griswold was captured by the English after a hard fight. The little band of patriots was unable to hold back the great number of English. They burst in the gates, overpowered the garrison, and began to shoot them down one by one.

At this instant the English officer in charge called out, "Who commands this fort?"

"I did, sir, but you do now," said the gallant Ledyard as he advanced to surrender his sword. The English officer took the sword thus given and plunged it through the heart of the brave Ledyard, who died instantly. One of Colonel Ledyard's men, a colored man



From a photograph by Fred. Turner

FORT GRISWOLD

named Lambert, instantly slew the English officer and a hand-to-hand fight followed.

When the day was over, eighty-five patriots lay dead in the fort, and of the sixty wounded only a few lived. The village of Groton was set on fire. The English set sail at sunset.

Benedict Arnold had, within a few miles of his boyhood home, destroyed thousands of dollars' worth of property and murdered many of his former friends.

To-day the ruins of Fort Trumbull and Fort Gris-

wold may be seen on the banks of the Thames, near New London and Groton. The place where Ledyard fell is marked by a monument, and on the hill by the fort has been erected a tall granite monument called the Groton Monument. This calls to mind the cowardly treachery of Benedict Arnold and the heroic struggle and cruel death of Colonel Ledyard and most of his brave men. The attack on New London was the last fighting in Connecticut during the Revolutionary War.

At the opening of the Revolutionary War, Seth Harding, then a man of forty-two years of age, resided at Norwich, Connecticut. From his boyhood he had spent his life among seafaring people and knew ships, men and the ocean.

On February 23, 1776, the Connecticut Committee of Safety with the advice of Governor Jonathan Trumbull and George Washington, made Harding captain of the brig Defence and gave him one hundred twenty men. At that time this one ship constituted the entire Connecticut navy.

For five years Seth Harding sailed the seas as commander of the Defence, of the Oliver Cromwell, and finally of the United States frigate Confederacy. During this time he displayed heroic courage and great patience and wisdom in capturing many enemy ships, eleven hundred prisoners and great stores of guns, ammunition, food, and other military stores.

During the Revolutionary War, Connecticut fitted out in all about two hundred privateers at a cost of nearly one hundred thousand dollars. About eight

thousand men served on these ships. Many English ships were captured by these privateers.

In this war the first submarine known in naval warfare was invented and used by David Bushnell, of Saybrook. This submarine was called the American Turtle and was able to proceed under water to the under side of the wooden warships and there attach explosives, which went off by clock work at a set time.

Among the brave Connecticut leaders in the great Revolutionary War were Colonels Knowlton, Parsons, Spencer, Wooster, Wolcott, Ledyard, Putnam and Hale. Through the early part of the war Benedict Arnold led the American troops with unexcelled bravery. Later he turned traitor and lost the great place which he had won in the hearts of his countrymen.

After many misfortunes and many defeats, and after eight years of struggle, England finally gave up trying to control the thirteen American colonies. Peace was made between the colonies and the English in 1783. The thirteen colonies, who had declared themselves a free and independent nation on July 4, 1776, now became in reality a nation, free from England and with full power to organize such a government as they wished.

In this great war for independence Connecticut played an important part, although no great battles were fought on Connecticut soil. At the opening of the war Connecticut was better prepared for war than any other colony. The majority of the people were agreed that the war was inevitable. In Connecticut it was not

necessary to reconstruct the government of the State, as was done in Massachusetts, or to remove the Governor, as was done in all the other colonies.

Among the first volunteers to reach Boston after the battle of Lexington were four thousand from Connecticut under Israel Putnam and Benedict Arnold. More than half of Washington's army at New York in 1776 was composed of Connecticut soldiers. Unstintedly Connecticut sent supplies to the front in all times of need. She constructed ships which harassed British fleets and her factories turned out large quantities of munitions.

After the Revolutionary War, Washington wrote: "If all the States had done their duty as well as the little State of Connecticut, the war would have been ended long ago."

Four isolated British movements were made in Connecticut—against Stonington, in 1775; Danbury, in 1777; New Haven, in 1779; and New London, in 1781.

Connecticut furnished about thirty-one thousand nine hundred thirty-nine men for the Continental Army and nine thousand more served in the militia. Connecticut troops were engaged in all the principal battles north of the Carolinas.

SUGGESTIONS FOR STUDY

1. Review in a history of the United States the causes leading to the Revolutionary War.
2. Explain how England planned to raise money in the American colonies.
3. Prepare from reference books and the encyclopædia a brief

talk concerning George III of England. 4. List the events leading toward the Revolutionary War. 5. Prepare a brief talk on the battle of Lexington and Concord. 6. From this history and other histories list all you can find that Connecticut did in the Revolutionary War. 7. List the names of Connecticut officers who took part in the Revolutionary War, on land and on the sea. 8. Locate and list the places where engagements took place in Connecticut during the Revolutionary War. 9. If you live near the location of any of these engagements, visit the grounds and copy inscriptions from monuments where such have been erected. 10. Find ways in which England might have averted the war.

2. TORIES

"Come swallow your bumpers, ye Tories, and roar,
That the Sons of fair Freedom are hampered once more;
But know that no Cut-throats our spirits can tame,
Nor a host of Oppressors shall smother the flame."

Tories were people who lived in the American colonies during the Revolution. Previous to the Revolution they had seemed in most ways no different than other people, but when the Revolutionary War began their sympathies were with the King of England. In most cases they did all they could to hinder the people of the colonies in their fight for freedom. They also did much to help the English soldiers.

There were Tories in Connecticut as well as in the other colonies. Doctor Peters, a resident of Hebron, Connecticut, made himself so disagreeable by his loyalty to the King that he was driven from his home. Peters was provoked and went to England, where he

wrote a general history of Connecticut. This book contains many imaginary things, such as the Blue Laws, which Peters thought would hurt the reputation of Connecticut.

The Tories spoke openly in favor of the King and against their friends and neighbors who opposed the King. Tory bands captured men who were loyal to the American cause and delivered them to the English. They acted as spies and reported to the English the plans and movements of American troops.

In order to oppose these bands of Tories organizations called "Sons of Liberty" were formed in Connecticut. These "Sons of Liberty" hunted the Tories from place to place, punished them, and drove many from the State.

Moses Dunbar, of Bristol, was a noted Tory of Connecticut. He was charged with aiding the English and was tried by the Supreme Court at Hartford and sentenced to be hanged on March 19, 1777. The sentence was carried out. After this the Tory people of Connecticut were much more careful. Many Tories moved to Nova Scotia, where they remained until the end of the war.

SUGGESTIONS FOR STUDY

1. Prepare a brief talk on the Tories. A. Why called Tories. B. Why they supported the King of England. C. The activities of the Tories. D. Why many of them moved from Connecticut. E. Names of famous Tories. 2. For debate: Resolved that the Tories had a right to support the King.

3. NEWGATE

"Attend all ye villains, that live in the state,
Consider the walls that encircle Newgate,
Your place of abode, if justice were done."

—E. BUCK.

The ruins of Newgate are located on Copper Hill, in the town of East Granby, sixteen miles from Hartford.



THE RUINS OF NEWGATE

East Granby was a part of Simsbury until 1858, when it was set off by the Legislature as a separate town.

Each year people come from afar to explore the dark caverns and the ruins which cover the ground. One after another ask, "Who built these towers? Why these iron gates, these trenches, and these walls? How came these huge caverns to be dug out of solid rock?" The

people who built the towers on Copper Hill and cut the dark caverns deep in the solid rock have died, but among the old books and papers which they wrote we may find the story of Newgate.

About 1650 white people began to settle in the town of Simsbury. At that time the ancient forests covered the hills. Bands of Indians hunted through these forests at will, or fished in the streams.

Some of these earliest settlers in Simsbury found copper ore on one of the hills, and the hill was called Copper Hill. Copper Hill is a high ridge on the western slope of the Talcott Mountain range. This range extends from the northern part of Connecticut to East Rock, near New Haven, and is the broken edge of the great middle lava sheet.

In 1705 the town of Simsbury appointed a committee to search for copper and to decide whether it would pay to open a mine on Copper Hill. The report was favorable; a company formed, and the work of mining began in 1717.

The greatest excavations were made upon the summit of Copper Hill. Here two vertical shafts were dug, mostly through solid rock, for the purpose of raising the ore. One of these shafts is about eighty feet deep and the other about thirty-five. There are several smaller shafts near by. At the bottom of the shafts are many caverns extending in the mines and pumps were put in. These were kept in operation by hand day and night at a monthly expense of about three hundred fifty dollars.

The copper ore looked like yellowish-gray sandstone and was very hard and brittle. This made it difficult to separate the copper from the stone with which it was mixed. The vein of ore yielded from ten to fifteen per cent pure copper.

In those days copper was very valuable and the mines would have been exceedingly profitable if the smelting could have been done at or near Copper Hill. The laws of England, however, required ore smelting to be done in England, so that ore had to be shipped across the Atlantic Ocean to Europe to be smelted. This cost a great deal of money. Some of the vessels, with their cargoes, were lost. The French, who were at war with England, captured one shipload. Another shipload was wrecked in the English Channel. By reason of so great loss in shipping the ore to England some smelting was attempted on the banks of Hop Brook, a few miles from Copper Hill. German workmen from Hanover, in Germany, did this smelting. These men named the place where the smelting was carried on, Hanover, after the Hanover from which they came, in Germany. As the smelting at Hanover required caution and secrecy in order to escape the detection of the English government, it was not possible to operate continuously, and the profits were still very small. Company after company gave up the attempt, yet the elusive dreams of mining led to company after company being formed: one in London and one in Holland, and others in Boston and New York.

During the years of 1737-1739, copper coins were

made from the ore by Mr. Higley, a Granby blacksmith. These were called the Granby coppers and were made of pure copper. There were five separate issues of these Granby coppers. The colonies had no laws governing the making of money or specifying its value. One issue of the Granby coppers had the following inscription on one side, "Value me as you please." On the other side was the inscription, "I am good copper." These Granby coppers were the first copper coins minted in America.

The work at the Simsbury mines was done at times by free labor and by slave labor, by private enterprise, by chartered companies, and by prison labor. Vast sums of money were spent on these mines, far more than was ever secured in return.

In 1773 the Connecticut colony first began to use the deep caverns in the Simsbury mines at Copper Hill as a prison.

The colony purchased the property and made it into a prison at a cost of three hundred seventy-five dollars. When the mine at Copper Hill was made into a prison it was given the name of Newgate, after the dread Newgate prison in London.

Burglary, robbery and counterfeiting were made prison offenses and prisoners were required to work in the mines. After the Revolutionary War broke out, Tories were confined in the caverns. Captain John Viets was the first keeper of Newgate. Newgate was considered a secure prison. However, John Hinson, the first convict put there, escaped after eighteen days by

being drawn up by a woman through a mining shaft. Others escaped in various ways almost as rapidly as they were committed. In 1781 there were thirty prisoners. On the 18th day of May, 1781, they slew most of the guards and escaped. In 1776, in 1778, and again in 1782, the prisoners burned the wooden buildings that had been erected in connection with the prison. More than one-half of the total number of prisoners confined there since the prison was established had from time to time escaped. In 1775 General Washington sent several "atrocious villains" to be confined in Newgate. The following is a copy of Washington's letter to the keepers of Newgate:

Cambridge, Dec. 7th, 1775.

Gentlemen:—The prisoners which will be delivered you with this, having been tried by a court martial and deemed to be such atrocious villains, that they cannot by any means be set at large, or confined in any place near this camp, were sentenced to Simsbury, in Connecticut. You will therefore be pleased to have them secured in your jail, or in such other manner as to you shall seem necessary, so that they cannot possibly make their escape. The charges of their imprisonment will be at the Continental expense.

GEORGE WASHINGTON.

In 1790 the idea of prison labor for mining was given up, as prisoners tended to try to dig out rather than to mine for copper. In place of mining, the prisoners were employed in the making of nails, copper utensils, shoes, grinding grain, making barrels, wagons, and doing farm work.

In 1794 a prisoner by the name of Newell escaped by digging out. In 1802 the prisoners tried to overpower the guards and escape, but failed. In 1806 the prisoners again tried, but failed.

Newgate was used as a prison for fifty-four years or until September 28, 1827, when the prisoners, about one hundred twenty in number, were moved to the new State prison at Wethersfield.

Here at Newgate had been confined people of all ages, from boyhood to extreme old age, girls and women, black people, red people, and white people. The guards at Newgate were armed with loaded muskets and fixed bayonets, the officers with cutlasses and pistols. They had no approved system of prison discipline to study and no correct views of punishment, for prisoners were at that day generally known. They dealt harshly and often cruelly with prisoners. Accordingly, the prisoners used desperate means in their attempts to escape and the keepers increased their precautions against escape. While at work, prisoners' feet were often fastened to bars of iron. Bands of iron were placed about their necks, and chains extended from these to beams above. They were scourged and whipped like beasts and looked upon with dread.

The passage for prisoners down the main shaft into the caverns was upon a ladder fastened upon one side and resting upon the bottom. At the foot of this passage was a gradual descent for a considerable distance. The caverns extended many rods in different directions, some of them even led under the cellars in the

neighborhood. On the sides and niches of the caverns cabins were built of heavy planks. In these cabins straw was placed for beds for the prisoners. Each night the prisoners were sent down into the caverns and locked in these cabins. Frequently, in their anger or in their quarrels, they would break the locks and tear their cabins to pieces. The horrid gloom of this dungeon can be realized only by those who pass among its solitary windings. The water drips continually from the roofs of the caverns and no ray of sunlight ever penetrates the gloom. All is damp, dark, and cold. A part of the underground passages are now lighted by electricity so that visitors may get about more easily and in greater safety.

A hundred legends cling about its halls,
But silence reigns beneath its crumbling stone;
No busy hand repairs the falling walls,
Deserted now it wastes away alone;
The summer idler often passes by,
Yet some there are who enter at the gate,
To dream awhile, and, leaving, breathe a sigh,
To see it mouldering in such fallen state.

SUGGESTIONS FOR STUDY

1. Prepare a brief talk describing Newgate in colonial days.
2. Why did England require the ore to be taken to England for smelting?
3. For debate: Resolved that the Connecticut people were justified in smelting ore at Hanover.
4. Prepare a brief talk on the "Granby Coppers."
5. Prepare a brief talk on Newgate as a prison from 1773

to 1827. 6. If possible, visit Newgate that you may realize how prisoners would suffer there. 7. In the encyclopædia find a description of Newgate in England.

4. ISRAEL PUTNAM, 1718-1790

"Putnam, scored with ancient scars,
The living record of his country's wars."

—JOEL BARLOW.

Israel Putnam was born in Old Salem, Massachusetts, once famous for witchcraft, on January 7, 1718. He was the twelfth child of Joseph and Elizabeth Putnam, who were descended from the ancient and honored Putnam family of England.

As a boy Putnam was active and robust. There were few school books and little opportunity for school. For this reason he was able to secure only a meager education. He was, also, brave and fearless; for once, when on a trip to Boston, the city boys made fun of him and called after him, "Country! Country!" Even though the leader was a large boy, nevertheless, Putnam gave him a hard thrashing.

On July 19, 1739, Israel Putnam married Hannah Pope, and they began housekeeping in a little cottage on a part of the farm he inherited from his father. In 1740 Putnam bought a farm on the top of a hill, in the town of Pomfret, in Connecticut. Here he built a small house into which he moved his wife and child.

Putnam was an industrious and successful farmer, clearing land, building fences, sowing and reaping, planting crops, and grafting fruit trees.

In those days wild animals lived in the woods of Connecticut. During the long, cold winters hungry wolves sometimes came by night to the farmyard and killed sheep, lambs, goats, hens and other domestic animals.

In the winter of 1742-1743 a wolf, larger, stronger and more bold than the others, wandered to and fro over the hills of eastern Connecticut. This wolf slew sheep after sheep belonging to Putnam and his neighbors. The farmers banded together and hunted the wolf through many a weary day and night, but all in vain, as it always eluded them. Traps were set here and there through the woodland and once the old wolf was caught by the front foot, but it pulled its foot away even though its toes were left in the trap.

One night this wolf went prowling over Putnam's farm and killed seventy sheep and goats. When the morning came and Putnam saw the great damage he followed the tracks in the new-fallen snow and saw that one foot was shorter than the other, and from this he knew that it was the famous wolf. Putnam at once secured the help of five of his neighbors and their dogs and set out to track the wolf. They left Pomfret in the early dawn, and all day they followed the wolf tracks westward through the snow until they reached the Connecticut River. There the tracks turned back to the east. They followed them all night by moonlight,

and by ten o'clock the following morning they found that the tracks led into a den about three miles from Putnam's farm. This den is located among granite boulders on the side of a steep, craggy hill and extends into the hill for a distance of thirty or forty feet. The news soon spread that the wolf had been tracked to the hillside den, and a large company of neighbors soon came armed with guns. They also brought straw and sulphur with the hope of smoking the wolf out. They tried this for twelve hours, or until ten o'clock at night, but without success. The dogs they sent in came out wounded and frightened.

Putnam then decided to go in and shoot the wolf. His neighbors told him it was too dangerous, but he took off his coat, tied a long rope around one ankle, lighted a birch-bark torch, took his gun loaded with nine buckshot and crawled slowly over the ice, down into the cave. Soon he saw the fiery eyes of the wolf as she crouched at the end of the large cave, gnashing her teeth and growling at him. Putnam raised his gun and fired at the blazing eyes. He then kicked the rope and his friends pulled him out. When the smoke had cleared away, Putnam went into the cave once more and touched the nose of the wolf with his torch. The wolf did not move and Putnam knew that it was dead. He then grasped the wolf by the ears, kicked the rope, and Putnam and the wolf were drawn out together by his friends.

The wolf was carried up the icy face of the hill and through the rough woodland to a house, and there



WOLF DEN. IT WAS IN THIS CAVE THAT PUTNAM KILLED
THE FAMOUS WOLF

suspended from a beam. It was now midnight and a "Wolf Jubilee" was held.

The story of Putnam and the wolf has become a household tale and illustrates the daring bravery of

Putnam. Putnam's Wolf Den, with its immediate surroundings in Pomfret, is now one of the State Parks and will perpetuate forever the name and memory of Israel Putnam.

At the outbreak of the last French and Indian War, which lasted from 1754 to 1763, Israel Putnam, who had reached his thirty-seventh year, left his farm at Pomfret in care of his sons, Israel aged fifteen, Daniel aged thirteen, his four daughters and his wife, Hannah, and joined the volunteer force in the expedition against Crown Point.

In this expedition Putnam fought bravely and was appointed second lieutenant in one of the Connecticut regiments.

All through the French and Indian War, Putnam took part in the most dangerous encounters at Fort Edward, at Fort William Henry, at Lake George, at Fort Ticonderoga, at Lake Champlain, at Cape Breton Island, and in the capture of Louisburg and Montreal.

In March, 1758, the Connecticut General Assembly promoted Putnam to the rank of major.

During this same year of 1758 Putnam was captured near Fort Henry by the Indians. They tortured him, bound him to a tree and tried to burn him, but a shower put out the fire. He was then taken as a captive to Quebec, but later exchanged, so he reached his home in Pomfret in time for Thanksgiving.

In 1759 Putnam was appointed lieutenant-colonel in the Fourth Connecticut Regiment for another expedition against Ticonderoga and Crown Point.

Quebec was captured by the English under General Wolfe in 1759, and in 1760 Putnam joined the expedition under General Amherst for the capture of Montreal. As they entered the St. Lawrence River they saw a large French ship ready to attack them. Putnam said to General Amherst, "General, that ship must be taken!"

"The ship is large and dangerous. How can we take it?" replied General Amherst.

"Give me some wedges, a beetle and men of my own choosing, and I will take her," said Putnam.

That night Putnam and his men entered their boat and rowed through the darkness so quietly that they reached the French ship without being heard. Putnam drove the wedges behind the rudder and into the little cavity between it and the ship. The next morning the crew could not guide or control the ship. The wind drove it ashore, where it was easily captured by the Americans.

The expedition was successful. Montreal was captured and all Canada surrendered to the English, who had at last won the continent of North America, and the French and Indian Wars were ended.

In the spring of 1761 Israel Putnam went with three thousand two hundred New England forces against the Spanish in the West Indies and took part in the siege and capture of Havana. Putnam and a few of the Connecticut men who escaped the tropic fever reached home again in the autumn of 1762.

In 1764 Putnam returned to his home in Pomfret

and became a plain farmer for ten years. Then, on April 19, 1775, the English soldiers fired upon the Americans at Lexington and Concord. The Great War for Freedom had begun and Putnam was ordered to take command of the American troops around Boston. We have already read of Putnam's long ride to Boston and how bravely he led the troops at Bunker Hill.

General Putnam was closely associated with Washington in the campaigns about New York and Long Island, and in the defence of the Hudson. Putnam was made major-general and was second to Washington in rank and in command of the American forces during the early part of the Revolutionary War, or until 1779, when he was forced by illness to return to his home in Poinfret.

On the pages of American history General Putnam has an honored, respected and loved place. In Redding is a tract of two hundred seventy acres of land known as Putnam Memorial Park. This park marks the spot where, during the winter of 1778-1779, General Putnam was encamped with a considerable force of American troops under his command.

SUGGESTIONS FOR STUDY

1. Prepare a brief talk on Israel Putnam for each of the following: *A.* As a boy. *B.* As a farmer. *C.* As a wolf hunter. *D.* In the French and Indian Wars. *E.* In the Spanish War of 1762. *F.* In the Revolutionary War.
2. On a map locate the places where Putnam went in war and in peace.
3. List what seem to you the three best qualities of Putnam's character.

5. NATHAN HALE

"He fell in the spring of his early prime,
With his fair hopes all round him;
He died for his birth land—'a glorious crime'—
Ere the palm of his fame had crowned him."

—J. S. BABCOCK.

Nathan Hale, his eight brothers and three sisters, were born in an old-fashioned two-story farmhouse in the village of Coventry, near Williamantic, Connecticut. Nathan was born on June 6, 1755. He worked on the farm, attended school, and entered Yale at sixteen years of age. Here he made an excellent record in his studies and became unusually successful in athletics. He improved his time well. His motto was "Waste not a moment." In his short life there was no day that did not count for something. He graduated from Yale at eighteen. A college course then was not as long and difficult as at the present time. While his parents wished him to become a minister, Hale preferred to become a schoolteacher. His first school was in East Haddam, Connecticut, where he taught for about a year. He was very successful as a teacher. The following year he taught a grammar school in New London. In both schools his scholars all loved him. While not severe, he had a firm, decided manner which gave him remarkable control.

When news came on the 19th of April, 1775, of the fight at Lexington, Hale secured leave of absence from school and at daylight the next morning marched with

the New London troops to Massachusetts. He was at once selected as an officer, and resigned his position as schoolmaster. He was respected and loved by the men under his command. He performed his duties faithfully around Boston. While near Boston, Hale was introduced to Washington by Governor Trumbull, of Con-



THE HOUSE IN WHICH NATHAN HALE WAS BORN ON JUNE 6, 1755

necticut. Washington admired the young man, and from then on Hale became Washington's friend.

When Washington moved his army to Long Island and New York, Hale went also. By this time he had been promoted to captain.

The English had about twenty-five thousand men at this time and Washington only about fourteen thousand men. Washington's men were poorly equipped and partially discouraged.

The situation for Washington was desperate. He must know what the enemy planned to do as other-

wise the English might make some unexpected attack and defeat the American army or possibly capture it.

Washington called for a volunteer officer to go as a spy into the English camp and make drawings of the fortifications, to talk with the English and discover their plans. It was a fearfully dangerous undertaking, and there seemed no one who wanted to go. To be caught as a spy within the English lines meant sure death and it seemed impossible for any one undertaking it to escape capture. Nathan Hale was just recovering from an illness. As soon, however, as he heard of Washington's wish and need, he volunteered to go. His fellow officers and men begged him not to risk being hanged as a spy. Hale understood his own danger well, but the safety of the American army seemed to him far more important than his own life.

His offer was accepted. He put on his gray schoolmaster's clothes in preparation for the trip. He met General Washington at headquarters for final instructions. Then, in the darkness and fog of night, he crossed from Norwalk by boat to Huntington, Long Island, and walked over forty miles to Brooklyn. No one knows just what happened to him or just where he went during the next two weeks, but we do know that he passed safely within the English lines at Brooklyn and that he crossed to New York. We know that he faithfully mapped the chief fortifications and wrote out in Latin full and accurate information concerning all the important things he saw and heard. This he concealed in his shoes, between the leather sole and cork inner sole.

He left the English camp safely and began his journey toward the northern shore of Long Island and Huntington on his way back to the American lines. At nightfall, he safely reached the point where he had first landed and where he expected a boat for him the following morning. Hale spent the night at a tavern near by at a place called "The Cedard." Here he was recognized by a Tory relative, who reported the matter to an English naval officer, whose ship lay near by. The English officer ordered a boat to be sent to the landing. Hale supposed the boat belonged to his friend, and went to meet it. He was instantly captured and searched. The papers were found in his shoes. These proved him to be a spy. This Hale did not deny. As a prisoner he was sent to Lord Howe, in New York. Howe examined the papers and questioned Hale. Hale stated who he was and why he had come. He stated that he wished no courtmartial, and that he was ready to accept whatever fate was due him.

Lord Howe admired the brave but modest young man. However, he was a spy, and the rules of war show no mercy to a spy. Lord Howe ordered that Hale be hanged at sunrise the next morning, and turned him over to William Cunningham, who was provost marshal of the English army in New York.

Cunningham was a very cruel man, and refused Hale a light or a Bible or a minister, or pen and paper. Some of the guards were sorry for him and later in the night secured him a candle, a Bible, and ink and paper. Hale wrote to his aged mother, telling her he was ready to

die for his country. He also wrote a sad but brave farewell to Miss Hannah Adams, in Coventry. Miss Adams had promised to become his wife. Hale then read from the Bible and prayed. He did not sleep. It was his last night on earth and time was precious.

In the early morning, Cunningham came and rough-



NATHAN HALE BROUGHT BEFORE GENERAL HOWE
From the model by Dwight Franklin in the New York Museum

ly called Hale forth for execution. Hale replied quietly, "I am ready," and came out without a sign of weakness. He asked that the two letters he had written be forwarded. This was the last favor he asked of his captors. Cunningham opened the letters, read them, and tore them up, saying, "The rebels shall never know how brave a man Hale was." Hale said nothing. He then marched with the soldiers through a vast crowd of men and women to the tree where he was to be hanged. This tree was in a graveyard and near by was a grave freshly dug for him. Hale was clad in white and his arms were bound behind him. The soldiers

formed a hollow square about the tree and the grave and the rope were made ready.

When Cunningham called for a final confession from Hale, he replied slowly and firmly with the immortal sentence, "I only regret that I have but one life to give for my country!"

A few hours later, a British officer came into the American camp under a flag of truce, and told Hamilton, then a captain of artillery, that Captain Hale had been arrested, condemned as a spy and executed that morning.

A statue of Nathan Hale stands on the campus at Yale, in New Haven, and there is another statue of Hale in City Hall Square, in New York City. Letters written by Hale may be seen in glass cases at the Yale Library.

The eight acres of ground surrounding the site of the schoolhouse in East Haddam where Hale began his career as a teacher have been made into a memorial called, "Nathan Hale Park."

The famous little red schoolhouse has been moved several times since Nathan Hale went from out its door on that April morning so many years ago. It is located now in New London and is under the care and protection of the Sons and Daughters of the American Revolution.

SUGGESTIONS FOR STUDY

1. Prepare and tell the story of Nathan Hale.
2. Locate the places he visited.
3. List for class discussion the three outstanding qualities of Hale that have helped to perpetu-

ate his memory. 4. As a class exercise prepare a play on Nathan Hale: *A.* As schoolmaster. *B.* Hale joins Washington's army. *C.* Hale as a spy. *D.* Hale is captured. *E.* Hale's last night. *F.* Hale is ready for execution. 5. Memorize the poem: "The Patriot Spy." 6. Find and copy other poems about Nathan Hale.

6. JONATHAN TRUMBULL

Jonathan Trumbull never quailed
In his store on Lebanon Hill.

When the Revolutionary War began in the thirteen American colonies only one of all the colonial Governors dared join the patriots against the English King, and that was the great War Governor of Connecticut, Jonathan Trumbull, of Lebanon.

Jonathan Trumbull was born in Lebanon on October 12, 1710, and graduated from Harvard in 1727. He then studied to become a minister and received a license to preach. Soon, however, his elder brother was lost at sea, and it became necessary for him to return home and help his aged father manage his merchant trade. In this way Jonathan Trumbull became a merchant. While working with his father he studied law.

His ships sailed every sea where England would allow her colonies to trade. Windham County produced cattle, horses, sheep, grain and salted provisions. These Trumbull collected and sent in great wagon trains to Haddam or Norwich, where his ships bore them to the West Indies and returned laden with sugar, molasses, salt, rum, cotton and wool. Other ships carried furs,

skins, whale oil, whale fins, flax, hemp, potash, tar, turpentine, fish and cider to London. These ships returned laden with wearing apparel, tools and household equipment.

By the year 1763 Jonathan Trumbull had become rich. He owned a fine large house on the main street,



GOVERNOR JONATHAN TRUMBULL'S WAR OFFICE. LEADERS DURING THE REVOLUTION MET TO TAKE COUNCIL IN THIS BUILDING

a store, a gristmill and several farms in Lebanon. He also owned wharves and warehouses at Haddam and Norwich, and ships enough on the seas to swell his estate to over one hundred thousand dollars.

In addition to his duties as merchant Jonathan Trumbull was connected with public offices in Connecticut for over fifty years. He served in the Connecticut General Assembly, was Speaker of the House, was judge for Windham County, was Chief Justice for the colony, was Deputy Governor, and in 1769 he was elected Governor. This office he held all through the Revolutionary War, or until he asked to be retired in

the year 1784. He had served, in all, fifteen years as Governor of the State of Connecticut.

Jonathan Trumbull was second only to Washington in executive ability and was the presiding genius of Connecticut during the Revolutionary War. Time and time again Washington consulted him, until he became in the habit of saying, whenever troubled, "Let us consult Brother Jonathan."

As Governor of Connecticut, Jonathan Trumbull arranged for the organization of the Connecticut troops; provided munitions; managed the finances and the building of ships; and purchased cannon, muskets, clothing and provisions for the army.

During all this time, too, he was busy advising with the General Assembly, carrying on a constant correspondence with Washington and composing State papers.

It was his duty to muster the militia and listen to the complaints of the soldiers, as if they had been his children.

When Washington was sore pressed for men, money, ships or supplies, and when all other sources were exhausted, he turned to Governor Jonathan Trumbull, of Connecticut, who never failed him. When it seemed there were no more men in Connecticut to send on to the battlefields, the young men, almost boys, responded to Trumbull's call without a murmur, for he was respected and loved.

As a scholar Jonathan Trumbull read Hebrew and Greek and kept up his studies all through his life.

Trumbull's war office has been kept in repair and still stands (in 1932) on Lebanon Hill, in the town of Lebanon, Connecticut. Here, in this office, Governor Jonathan Trumbull and the Connecticut Council of



GEORGE WASHINGTON MEETS GENERAL ROCHAMBEAU AT
HARTFORD SEPTEMBER 21, 1780

Safety held eleven hundred meetings during the Revolutionary War. Here Washington, Adams, Hancock, Jefferson, Putnam, Greene, Rochambeau and other great historic leaders of the Revolution met with Jonathan Trumbull to discuss plans for the war. During the winter of 1780 French troops were camped on the village green.

In the terrible winter at Valley Forge, Washington wrote Governor Jonathan Trumbull that the army

must disband or starve to death. Trumbull and the Council of Safety raised by desperate effort, through contribution in the churches of the State, two hundred thousand dollars for the purchase of beef to send to the army. In this way Washington's army was saved and final victory thus made possible. No other colony deserves more credit for patriotic service during the Revolution than Connecticut, and no other colonial Governor stood by Washington with greater devotion or with more able advice than did brave Jonathan Trumbull. He was a wise councilor and kept locked forever in his heart the military plans concerning which Washington asked his opinion.

SUGGESTIONS FOR STUDY

1. Prepare a brief talk on Jonathan Trumbull, (a) as a merchant, (b) in public office, (c) as Governor of Connecticut. 2. Prepare as a class exercise a short play connected with Jonathan Trumbull and George Washington during the Revolution. 3. Write a brief description of the character of Jonathan Trumbull.

7. GEORGE WASHINGTON

Washington made six trips into Connecticut as follows:

1. In 1756 Washington passed through the southern part of the State on his way from Philadelphia to Boston to confer with General William Shirley.

2. In 1775 Washington came from Philadelphia through New Haven, Hartford and Suffield on his way

to take command of the army at Cambridge. He returned through Plainfield, Norwich, New London and New Haven to New York.

3. In September, 1780, Washington came from New



JOSEPH WEBB HOUSE IN WETHERSFIELD

The rear part was built in 1678, and the front part in 1752. Here in the "Council Room" at the left front as one enters, on May 21 and 22, 1781, George Washington, General Knox, General Duportail and Governor Jonathan Trumbull met General Rochambeau and Marquis Chastellux, and planned the Southern Campaign which resulted in the surrender of Cornwallis at Yorktown and crowned the Colonies with immortal honor and with liberty.

Jersey through Danbury, Newton, Bethlehem, Litchfield, Harwinton, Farmington to Hartford to meet Count Rochambeau and Admiral Ternay at the house of Jeremiah Wadsworth.

4. In March, 1781, Washington came from New Windsor, New York, through Kent, Warren, Litchfield,

Farmington, Hartford to Lebanon where he reviewed the French troops under Duke de Lauzun on March 5. He then passed through Plainfield to Providence where he conferred with Rochambeau. He returned over the same route and reached New Windsor on March 20.

5. On May 18, 1781, Washington and General Knox came from New Windsor over the same route as in March to Wethersfield where a conference was held with Rochambeau in the Joseph Webb House and plans made that resulted in the surrender of Cornwallis at Yorktown.

6. In October, 1789, Washington as President made a tour of the Eastern States from New York through New Haven, Hartford and on to Springfield and Boston. He returned through Thompson, Ashford, Hartford, Middletown, New Haven and arrived at New York on November 13.

From February to November, 1932, Connecticut joined the other States in a Bicentennial study of George Washington in every city, town and school with readings, essays, songs, declamations, plays, pictures, tableaux and special exercises. Pageants travelled many of Washington's routes and impressive exercises were held at the Joseph Webb House in Wethersfield and at the Jonathan Trumbull War Office in Lebanon.

CHAPTER XIV

LANDS GRANTED BY WARWICK PATENT AND THE CHARTER

1. WHAT THE WARWICK PATENT AND THE CHARTER GAVE CONNECTICUT

They found the Patent and the Charter gave
Three thousand miles of wond'rous virgin lands
That stretched from Narragansett's rolling wave
To distant California's golden sands.

ON the 19th day of March, 1632, Lord Say and Seal, Lord Brook and other noted men of England formed a company and secured from Robert, Earl of Warwick, a grant of all the land "which lies west from the Narragansett River, a hundred and twenty miles on the coast and from there in latitude aforesaid to the South Sea," now called the Pacific Ocean.

This Warwick Grant was purchased in 1644 from George Fenwick, then in charge of Saybrook, for sixteen hundred pounds of English money, all paid in sterling.

The Connecticut Charter granted by Charles II, of England, under date of April 20, 1662, described in part the bounds of Connecticut "as running from east to west, that is to say, from the said Narragansett Bay on the east, to the South Sea on the west part."

Therefore, the Warwick Grant, under date of March 19, 1632, and the charter granted by Charles II, under date of April 20, 1662, gave Connecticut, according to the best lawyers of those days, the legal right to a strip of land seventy miles wide and extending from the Narragansett River on the east three thousand miles westward along the forty-first parallel across the continent to the Pacific Ocean.

Connecticut made claim, at different times, to all of those lands.

Let us take up these claims beginning with the northern part of Long Island, as this came within the strip awarded Connecticut by the Warwick Grant and by the charter.

2. SETTLEMENTS ON LONG ISLAND, 1639-1664

Connecticut once held the land
From eastern line of Oyster Bay
To where the spires of Southold stand
And Gardiner's Island greets the day.

In 1639 New Haven purchased Southold, on Long Island, from the Indians. From time to time other places on Long Island were purchased by people from Massachusetts, Connecticut and New Haven, until, on May 12, 1664, the Connecticut General Assembly asserted the claim of Connecticut, under the terms of the charter granted by Charles II, to all the northern half of Long Island from the eastern boundary of Oyster Bay to the western line of Holmes Bay, and ap-

pointed civil officers at Hamstead, Jamaica, Newtown, Oyster Bay, Flushing and other towns on the western end of the island.

In November, 1664, Connecticut released to the Duke of York all claim to Long Island, and for this the Duke of York released his claim on western Connecticut. This was a large trade in land and was necessary by reason of the fact that all Connecticut west of the Connecticut River had been granted by the King both to Connecticut and to the Duke of York.

3. WHY CONNECTICUT DID NOT TRY TO SETTLE IN NEW YORK

"They named the place New Amsterdam,
Those burghers grave and stately,
And so, with schnapps and smoke and psalm,
Lived out their lives sedately."

—EDMUND C. STEDMAN.

As New York had already been claimed and settled by the Dutch, Connecticut did not try to enforce her claims to a seventy-mile strip of land in New York.

Moreover, in 1664 Charles II, of England, granted to his brother, James, Duke of York, all of New York and even all Connecticut west of the Connecticut River. For these reasons, Connecticut had no opportunity to claim her lands in New York. As we have already seen Connecticut had to trade her part of Long Island to New York in order to save the western part of our present State.

4. THE SETTLEMENT AT DELAWARE BAY

They purchased fields beside the Delaware,
Whereon they built their homes and cleared the land
To dwell where plain and hill were wondrous fair,
Nor dreamed the Dutch would capture all their band.

In 1640 the Delaware Company was formed by the leading men of the New Haven colony. Captain Terry and several other New Haven colonists set out at once for Delaware, where they purchased from the Indians a large tract of land on both sides of Delaware Bay and Delaware River.

In 1641 New Haven sent fifty families to Delaware, who settled on the west bank of the Delaware River near what is now called Salem Creek. This land was nominally under the control of the Dutch Governor Kieft, of New Amsterdam. In 1642 Governor Kieft sent out two ships with troops against the English at Salem Creek. The English homes were burned and the settlers were captured.

The Delaware Company with the help of Governor Eaton, of New Haven, then appealed to the New England commissioners for help, but the commissioners saw no way to maintain the rights of New Haven against the Dutch. For this reason the New Haven settlement on the Delaware was a failure. The richest men of New Haven had ventured their all and lost it. This was a hard blow for the New Haven colony.

In 1651 the Delaware Company felt that another attempt should be made to regain their holdings on the

Delaware Bay and the Delaware River, and once more sent a ship with fifty families to Delaware, but Governor Stuyvesant, at New Amsterdam, flew into a terrible rage and seized the ship, officers and settlers. He refused to release them unless they solemnly promised to return to New Haven and never again try to visit Delaware Bay. To this they agreed and were released. New Haven made no further attempt to hold her Delaware lands.

In November, 1664, the New Haven colony came under the control of Connecticut. The English had gained control of New Amsterdam, and Connecticut released to the Duke of York all her claims to lands on Long Island and on the Delaware Bay and River.

SUGGESTIONS FOR STUDY

1. Even though the land on Long Island, in Delaware and Pennsylvania was granted to Connecticut by the King, Connecticut also bought it from the Indians. 2. Draw a map of the United States and color Connecticut seventy miles wide extending west along the forty-first parallel to the Pacific Ocean. 3. List reasons why Connecticut gave up her western lands. 4. As a group exercise find and list reasons why Connecticut wished to retain her western lands.

Connecticut Settlements on Long Island, 1639-1664. 1. Locate Oyster Bay and Holmes Bay. Connect each with a straight line. All north of this line once belonged to Connecticut. 2. Locate Southold and state how New Haven secured land here. 3. Explain why Connecticut gave up her part of Long Island. 4. In a brief talk compare Long Island and western Connecticut of to-day, (a) size, (b) in natural resources, (c) in value.

Why Connecticut Did Not Try to Settle in New York. 1. Review the discovery and settlement of New York by the

Dutch. 2. For debate: Resolved that the Dutch had a better claim to New York than the English.

How Connecticut Tried to Make a Settlement at Delaware Bay. 1. Locate the Delaware River and Bay. 2. Prepare a brief talk describing the attempt to make a settlement at Delaware. 3. List and compare the New Haven and the Dutch claims to Delaware.

5. SETTLEMENT OF WYOMING

“On Susquehanna’s side, fair Wyoming!
Although the wild flowers on thy ruined wall
And roofless homes a sad remembrance bring
Of what thy gentle people did befall,
Yet thou wert once the loveliest land of all
That saw the Atlantic’s wave their morn recall.”

—CAMPBELL.

In northern Pennsylvania there is a beautiful valley, a part of the Susquehanna Valley, some twenty miles long and four miles wide. The valley is very fertile and mostly level. The Delaware Indians called it by a long name meaning “Large Plain.” This name the settlers pronounced Wyoming. Hence, it is called the Wyoming Valley. On each side of the valley are mountain ranges rising ridge on ridge to more than one thousand feet.

History and song have hallowed the Valley of Wyoming, and everything pertaining to it seems to be wrapped in an atmosphere of romance. How long the Indians had lived in this valley before the white man came, no one knows, but in the legends and traditions of the Indian language many stories are told by those who have dwelt there.

This valley was in the area covered by the Warwick Patent of 1632 and the Connecticut Charter of 1662. Connecticut purchased land here from the Indians in 1754, but made no settlement, however, until the spring of 1763, when about two hundred men, women and children moved from Connecticut to Wyoming. They were very successful with their crops during the summer and more families from Connecticut joined them. On the 15th of October, 1763, the war whoops of Indians rang up and down the valley. Thirty of the settlers were killed and scalped. The rest fled to the mountains and finally a few of them, with great difficulty, found their way back to Connecticut, a distance of two hundred fifty miles. The Indians burned all the buildings of the settlement.

In 1769 a larger company of people moved from Connecticut to Wyoming. Year by year others followed until there were in the valley over three thousand settlers. They dwelt in peaceful hamlets, with their churches and their schools. The settlement became so large that it spread far over the hills beyond the Wyoming Valley. In 1776 the whole settlement was called West Moreland and declared to be a county of Connecticut. Connecticut laws and Connecticut taxes were enforced; also deputies from West Moreland County took their seats in the Connecticut General Assembly. Connecticut courts rendered decisions under the Connecticut laws in West Moreland County.

In 1777 two companies of infantry were supplied by Wyoming to serve with the Connecticut troops against

the English in the Revolutionary War. This left few able-bodied men at home to protect their families against the people of Pennsylvania, who claimed the land against the Indians and against the English.

In midsummer, 1778, eight hundred Tories and In-



THE WYOMING MASSACRE

From the painting of O. C. Darley

dians under command of Colonel John Butler, an officer in the army of England, and Joseph Brandt, known in the Indian language as Thayendanegea, and educated in the Wheelock Indian School in Columbia, Connecticut, came down upon the Connecticut settlement in the Wyoming Valley. The settlers hastily gathered forces of about three hundred old men and boys, under the command of Colonel Zebulon Butler, then an officer in the Continental army. The English demanded the surrender of the forts, of the little army,

and the entire settlement. The little army replied through their leader, Zebulon Butler, saying, "We decline to surrender, let the consequences be what they may." The fight began. The English attacked at the front and the savages at the rear. There was no escape. Two hundred twenty-seven scalps were taken by the Indians. Only a few of the little army escaped death.

Whoop after whoop with rack the ear assailed,
As if unearthly fiends had burst their bars,
While rapidly the marksman's shot prevailed,
And aye, as if for death, some lonely trumpet wailed.

Many of the women and children fled across the swamp to the mountains. Many perished in the swamp, which has since been called "The Shades of Death." Others perished of starvation while wandering through the woods. Many others were captured by the Indians. A few escaped to Connecticut. Among these was Mrs. Catherine Gaylord, who, when told that her husband was slain, took her two children and two horses and reached Burlington, Connecticut, where some of her descendants now live.

Later, other Connecticut settlers moved to the Wyoming Valley and tried to hold the land for Connecticut. All the land in Pennsylvania, including West Moreland, however, had been granted William Penn by Charles II in 1681, and in 1782 Connecticut was compelled to surrender West Moreland to Pennsylvania.

Many songs and stories have been written about the

Wyoming Valley in Pennsylvania, which was once a part of our brave old State of Connecticut.

SUGGESTIONS FOR STUDY

1. Find and read Campbell's poem, "Gertrude of Wyoming." 2. Locate the Susquehanna Valley and the Wyoming Valley and explain how Connecticut secured title. 3. Prepare a brief talk describing the settlement of Wyoming and the attack by the Indians in the year 1763, the second settlement in 1769 and the destruction of the settlement in 1778. 4. Note that the Tories joined with the Indians to slay old men, women and children.

6. CONNECTICUT CEDED MOST OF HER WESTERN LANDS TO THE UNITED STATES

The vision of a mighty realm now fades
As shorter grow the confines of our State
When western plains and lonely forest shades
Are ceded to our nation strong and great.

In 1782 Virginia claimed all the old Northwest Territory, and Massachusetts, like Connecticut, claimed to extend westward to the Pacific Ocean.

After her struggle with Pennsylvania for Wyoming, Connecticut saw that it would be impossible to maintain all her western lands. In May, 1786, the Connecticut General Assembly, following the example of Virginia and Massachusetts, voted to cede to the United States all her western lands except a section later known as the Western Reserve, or "New Connecticut." This cession of the western lands to the government

put an end to Connecticut's dreams of a great State, with her western lands bathed in the waters of the Pacific. She was thenceforth to be forever restricted to the land lying between Massachusetts and Long Island Sound, and between Rhode Island and New York.

7. THE WESTERN RESERVE

Beside the rolling waves of old Lake Erie
Our "New Connecticut" in beauty lay,
Until of western lands we grew weary
And sold them all to pay for schools to-day.

The Western Reserve was a section of land stretching one hundred twenty miles westward from Pennsylvania and extending north from the forty-first parallel to Lake Erie. This Western Reserve was sometimes called "New Connecticut" and contained three million three hundred thousand acres of fertile land.

The first Connecticut settlement made in the Western Reserve was at the mouth of the Cuyahoga River, on July 4, 1796, by Moses Cleaveland, of Canterbury, Connecticut. This settlement was named after its founder, and has now become the great city of Cleveland, Ohio.

On May 5, 1802, Titus Hayes, the official miller of the town of Hartland, led a party of one hundred two Hartland people to Ohio. By the year 1850, twenty-three thousand people from Connecticut had moved to "New Connecticut."

The granite millstones used by Titus Hayes in grind-

ing corn for the town and for the three hundred fifty-six patriots from Hartland, who served in the Revolutionary War, are now lying in the East Hartland cemetery, and one bears a bronze tablet in commemoration of its service. On June 17, 1930, more than three thou-



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SETTLERS FROM CONNECTICUT ON THEIR WAY WEST

After a painting by Howard Pyle

sand people assembled in East Hartland to witness the dedication of this stone, the dramatization of the departure of Titus Hayes for Ohio and the planting of a grandchild of the famous Charter Oak.

In 1793 the Connecticut General Assembly appointed a committee of eight to sell the lands of the Western Reserve. This was done because Connecticut now believed that it would be impossible to maintain

without continual trouble any of her lands in the west. The total receipts by 1800 for the Western Reserve were one million two hundred thousand dollars. This money was set aside by the Connecticut Legislature as a "perpetual fund appropriated to the support of schools." The income from this fund, together with other money from the State, now affords to the towns of the State a yearly income of two dollars and twenty-five cents for each child enumerated.

8. OUR PRESENT STATE

Connecticut, from craggy northern rills
To where thy rocky headlands meet the Sound;
And from Rhode Island to New York's low hills,
We love thy rugged lands to utmost bound.

Connecticut and Massachusetts had many difficulties over the boundary question. Springfield was once a part of Connecticut. Connecticut and Rhode Island, also, contended for a satisfactory boundary line until a few years ago. However, all Connecticut boundaries are now settled and stone markers may be found along the lines between Connecticut and Rhode Island, Connecticut and Massachusetts and Connecticut and New York. The southern boundary of Connecticut is in the centre of Long Island Sound.

SUGGESTIONS FOR STUDY

1. Locate the western lands once held by Connecticut.
2. Find how much money your town receives from the state enumeration grant.

CHAPTER XV

TWO FAMOUS CONSTITUTIONS

1. THE CONSTITUTION OF THE UNITED STATES

“Great were the hearts and strong the minds
Of those who framed, in high debate,
The immortal league of love, that binds
Our fair, broad nation, State by State.”

—BRYANT.

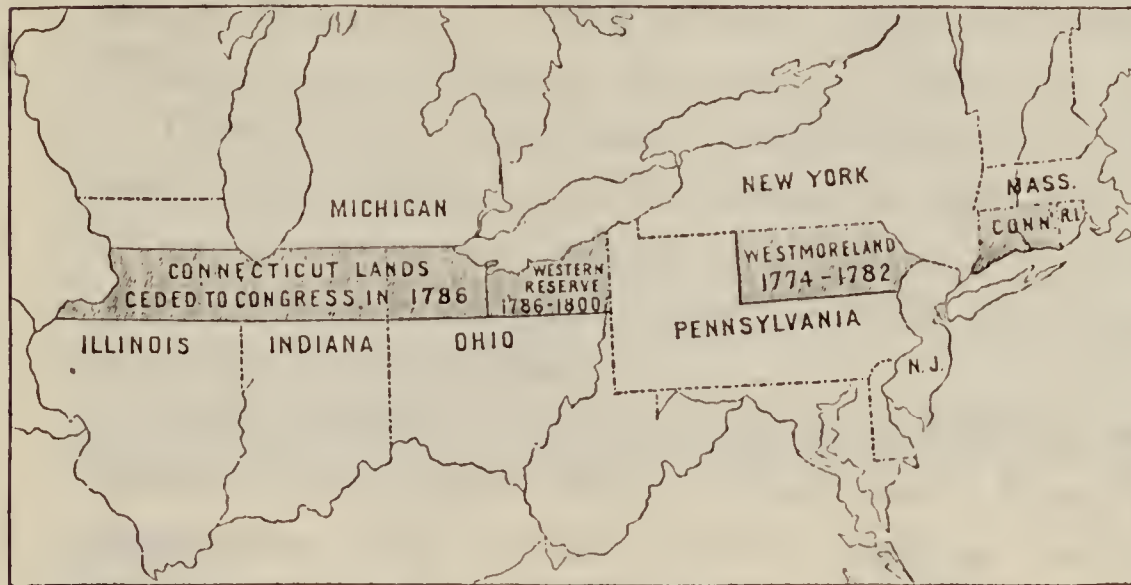
IN November, 1620, the Mayflower Compact began self-government in New England. Then, during a period covering more than one hundred fifty years, colony after colony was established and one by one the thirteen governments were set up, including that of Connecticut under its famous charter secured from Charles II, of England, by John Winthrop, Jr., in 1662.

As time went by many began to believe that the thirteen colonies should be united under one central government. With this in view all the thirteen colonies except Georgia sent delegates to the First Continental Congress, held in Philadelphia in 1774. This First Congress adopted a Declaration of Rights. The Second Congress adopted the Declaration of Independence on July 4, 1776. This was the first birthday of the United States of America.

In 1777 the Articles of Confederation were adopted, but even under these Congress did not have power to

maintain a strong government in America or to command respect abroad.

All through the Revolutionary War the struggle for independence had been a common bond that held the thirteen colonies together. After the great war was over and independence had been won, it became necessary



DARK AREAS SHOW LAND CLAIMED BY CONNECTICUT

to plan for a stronger bond of union between the States, as other misunderstandings and confusions would arise.

Connecticut and Rhode Island held charters from the King under which they could operate, successfully, by simply crossing out the name of the King. It soon became apparent to most of the people of the States that each State could not go its own way and that if the new-gained independence was to be a success there must be a stronger form of central government.

For the purpose of forming a more perfect union a

convention was held in the State House in Philadelphia in May, 1787. Delegates were present from all States except Rhode Island. George Washington was chosen President of the convention and work started toward a new Constitution for the thirteen States.

The Connecticut delegates to this convention were Roger Sherman, of New Haven, Oliver Ellsworth, of Windsor, and William Johnson, of Stratford.

These three men from Connecticut were learned men, able thinkers, and impressive speakers. Their voices carried great weight and their work was of the greatest importance in connection with the framing of the new Constitution.

The representatives from the several States worked, debated, and argued behind closed doors, from May to September, 1787, as they slowly built up the Constitution of the United States.

Finally, after many delays and after discouragements, and at times serious disagreements, the Constitution was completed and adopted on September 17, 1787, by the convention. A copy was then sent to each of the thirteen States for their approval. A special Constitutional Convention was called in each of the thirteen States to consider the new Constitution. It was approved by Connecticut on January 9, 1788, and by the summer of 1788 nine of the thirteen States had ratified the new Constitution. This was the number required to make it binding on all. Thus, the Constitution of the United States of America was established. The thirteen States were joined under the name of the United



ABOVE: OLD STATE HOUSE AT HARTFORD

BELOW: THE STATE CAPITOL TO-DAY AT HARTFORD

States of America. In the spring of 1789 George Washington became the first President of the United States, and the new government, under the Constitution, was under way.

SUGGESTIONS FOR STUDY

1. In a United States history find and read the account of the making of the Constitution of the United States. 2. List in your notebook the names of the thirteen colonies and with each list the name of at least one noted man of that time. 3. As a class exercise prepare and give a play representing the delegates for the thirteen colonies in the Constitutional Convention. 4. For debate: Resolved, That it was necessary for the States to give a very large degree of power to the new central government. 5. Look up and write a short account of the life of Roger Sherman, of Oliver Ellsworth, and of William Johnson.

2. THE CONNECTICUT CONSTITUTION OF 1818

“Yet I doubt not through the ages,
One increasing purpose runs,
And the thoughts of men are widened,
With the process of the suns.”

—TENNYSON.

Connecticut continued under the charter secured by Winthrop in 1662 until the adoption of the present Constitution in 1818. In all the early Connecticut towns, Congregational churches were established and all voters taxed for their support. People were fined if absent from service on Sunday unless the absence could be shown to be necessary. The General Assembly controlled the church to a large extent and made laws for its regulation. Those who desired to worship dif-

ferently were required by law to secure special permission and file their names with the Society of the Congregational Church.

Many people thought there should be more liberty in church rights. They thought the matter of church attendance and the form of worship should not be regulated by the General Assembly. On August 26, 1818, delegates previously elected by the people of the several towns met at Hartford for the purpose of forming a new Constitution. These delegates were selected from all creeds and from all walks of life. Many of them, however, were men who had become well known by reason of their success in professional or public positions. The delegates were called to order by Jesse Root, of Coventry. James Lanman, of Norwich, was elected clerk, and Oliver Wolcott, of Litchfield, was elected to preside over the assembly. A committee consisting of three members from each county was elected to draft a Constitution to submit to the convention. The final draft of the Constitution was approved and adopted on the 15th of September by a vote of one hundred thirty-four "yeas" and sixty-one "nays." The Constitution was ratified by the electors of the State on the first Monday of the following October, and on the 12th of October, 1818, Governor Wolcott issued his proclamation at the request of the General Assembly, declaring that the Constitution was thenceforth to be observed by all persons as the supreme law of this State.

The Constitution was engrossed on parchment, the

State seal affixed, and then deposited in the office of the Secretary of the State. There have been thirty-six amendments to the Constitution of 1818.

The Constitution of 1818 was modelled after the charter of 1662 and contained many of its provisions. Among other things this Constitution states that "no preference shall be given by law to any Christian sect or mode of worship." This was the dawn of complete religious freedom in Connecticut. The church and state were, for the first time, separated. The teaching of the catechism to all children, which had previously been enforced by law, was now made optional.

The Constitution of 1818 granted the people of Connecticut more freedom than they had enjoyed under the charter of 1662, and has continued to the present day unchanged except for the thirty-six amendments, as before stated, which have been added. It is, under the Federal Constitution, the supreme law of Connecticut.

As Oliver Wolcott was Governor during the time that the Constitution was framed and also chairman of the Constitutional Convention of 1818, he is called the "father of the Connecticut Constitution."

SUGGESTIONS FOR STUDY

1. Prepare a short talk on Connecticut's need for a new Constitution at this time.
2. Compare the Connecticut Constitution of 1818 with the Connecticut charter of 1662 and make note of important changes.
3. Read and discuss as a class exercise the amendments to the Constitution of 1818.

CHAPTER XVI

WAR WITH ENGLAND AND MEXICO 1812-1848

1. CONNECTICUT AND THE WAR OF 1812

“The Atlantic Ocean is wide and deep,
And wild its tempests blow,
But bravely rides Old Ironsides,
A-cruising to and fro.”

—JAMES J. ROCHE.

IN 1784, Hartford, New London, New Haven, Norwich, and Middletown became cities. According to the census of 1800 the total population of the State was two hundred fifty-one thousand.

Thomas Jefferson was elected President of the United States in 1800 and served two terms, or until 1809. About 1793 war was resumed between France and England. Both nations forbade all trade with the other, and claimed the right to seize all ships engaged in such trade. In addition to this, the English searched American ships to see whether there were any English seamen on board. They often took American seamen as well as English, as they were in great need of men. By 1810 they had captured nine hundred American ships and taken about six thousand men from other American ships. Finally, James Madison, who had become President, recommended that war be declared against England. England persisted in the right to search the

ships of the United States. This right was denied by the government of the United States. On June 19, 1812 the United States accordingly declared war on England.

The Embargo Act passed by Congress in 1807 forbade American ships leaving American ports. This was a serious blow to Connecticut merchants. The Connecticut government was still operating under the old colonial charter of 1662. To deprive the people of a right to sail the seas seemed a hardship; also, Connecticut had been making a great deal of money by shipping goods to France and England. Connecticut commerce had been increasing tremendously. The embargo destroyed it. Hence, for this reason, Connecticut and New England were not in sympathy with the national government in the War of 1812. While Connecticut raised two regiments of infantry, four companies of cavalry, and four companies of artillery, they were, however, kept under the command of the State. In fact, Connecticut refused to place them under the command of the national government. Connecticut had at her command a force of about sixteen thousand men, trained and equipped, ready to repel invasion of the State if attempted by the English.

In 1813 an English fleet passed through Long Island Sound and established a blockade. The English attacked at New London, Saybrook, and Stonington. At Stonington, Commodore Hardy, who was in command of the English fleet, announced that the town would be destroyed. The Stonington volunteers mounted two

cannon and sent solid shots against the English ships. One was sunk and the others withdrew.

British marines came up the Connecticut River as far as the village of Essex; broke open stores and houses, and set fire to the shipping.

The Connecticut coast was under blockade for about two years, or from 1813 to 1815.

Connecticut raised in all over twenty-six thousand men to serve under the State and work in the State for purposes of defense during the War of 1812.

Many men from Connecticut voluntarily enlisted with the troops from other States and served valiantly and well against Canada, around Washington, and at New Orleans.

On December 24, 1814, representatives from England and the United States met at Ghent in Belgium and signed a treaty of peace. The war was over and England gave up the right to search American ships.

The most famous naval victory of the war was the capture of the English frigate *Guerrière* by Commodore Isaac Hull in command of the United States frigate *Constitution*. Commodore Hull was born in Derby, Connecticut.

"Old Ironsides" was first launched at Boston on October 21, 1797. On September 14, 1830, the ship was saved from discard by Oliver Wendell Holmes' famous poem, "Old Ironsides." On March 15, 1930, "Old Ironsides" was again launched from the Charleston Navy Docks at Boston, after being under repairs for three years at a cost of four hundred thousand dollars. This

money was contributed by the school children of the United States.

The people of Connecticut were opposed to the War of 1812. On December 15, 1814, a convention was called at Hartford in the old State House for the purpose of providing better means for protection than that afforded by the Federal government. Representatives from Massachusetts, Connecticut, Rhode Island, New Hampshire, and Vermont were present. The convention met for twenty days behind closed doors. The Federal government saw indications of plans to secede from the union. This, of course, would have been treason. After Jackson's victory at New Orleans and after the news of the treaty of Ghent was received, there was no need of the convention going on with its work, as the war was over. All who had any part in this convention lost their reputation as loyal citizens.

SUGGESTIONS FOR STUDY

1. In a history of the United States read an account of the War of 1812. 2. Find why this war was necessary. 3. What was the Embargo Act? 4. Find why Connecticut and the rest of New England were not in accord with the War of 1812. 5. For debate: Resolved, That Connecticut was wrong in opposing the War of 1812. 6. Make a brief outline of the War of 1812. 7. Prepare a brief talk on the results of the War of 1812 and how these results affect us to-day.

2. CONNECTICUT AND THE MEXICAN WAR— 1846-1848

"From the Rio Grande's waters to the icy lakes of Maine,
Let all exult! for we have met the enemy again;

Beneath their stern old mountains we have met them in
their pride,
And rolled from Buena Vista back the battle's bloody
tide."

—ALBERT PIKE.

Moses Austin, of Durham, Connecticut, obtained from Mexico in 1820 a grant of land for an American colony on the Brazos River, in Texas. Moses Austin died before the proposed settlement was made and his son, Stephen F. Austin, established in 1821–1823 an American colony of several hundred American families on the Brazos River. The principal town was named Austin, which has now become the capital of Texas. By 1840 about fifty-five thousand Americans, mostly from Kentucky and Tennessee, had settled in Texas.

These Americans found the Mexican government harsh and arbitrary and decided that Texas should be free from Mexico. Troops were raised and several battles were fought. The most memorable battle was that of the Alamo. The words "Remember the Alamo" became the battle-cry throughout the remainder of the war between Texas and Mexico. At the battle of San Jacinto, April 21, 1836, the Texans, under the leadership of Samuel Houston, were victorious, and Texas became a free republic with Samuel Houston as the first President.

In 1845, Congress, with the consent of the government of Texas, voted to annex Texas to the United States. The question then arose as to the boundary line between Mexico and Texas. Mexico claimed the Nueces River and Texas claimed the Rio Grande.

President Polk sent ten thousand men under General Zachary Taylor into the disputed area. Mexican troops at once attacked them and in the fight sixteen American soldiers were slain. On May 12, 1846, Congress declared war on Mexico.

The people of Connecticut doubted the wisdom of the United States in entering into war with Mexico. About seven hundred men, however, from Connecticut enlisted in the Ninth New England Infantry. A few of the Connecticut men received commissions.

A number of Connecticut officers already in the army won honors. Among these were John Sedgwick, Horatio G. Wright, Nathaniel Lyons, and Thomas H. Seymour.

In all the battles with the Mexican troops the American armies were victorious. In September, 1847, Mexico City was captured, and in 1848 a treaty of peace was made with Mexico. This established the Rio Grande as the boundary line between Texas and Mexico and gave the United States a clear title to California, New Mexico, Arizona, Nevada, Utah, and parts of Colorado and Wyoming.

SUGGESTIONS FOR STUDY

1. Prepare a brief talk on Moses Austin of Durham.
2. Read in a United States history the story of the war with Mexico. Locate the places mentioned.
3. Prepare a brief talk giving the story of the Mexican War.
4. Make a list of the prominent United States officers in this war.
5. For debate: Resolved, That Texas was justified in wishing to be independent of Mexico.

CHAPTER XVII

TRAVEL AND TRANSPORTATION 1632-1932

1. FROM INDIAN TRAILS TO AIRPLANE

The pony on the post road is no more,
And through the years the coach has passed us by;
While days of train and trolley soon are o'er,
For autos come and airships sail on high.

IN the early days the roads followed the Indian trails and were travelled by people on foot. These Indian trails were later improved and made passable for pack horses. Before the days of the stagecoach this was the only way to get from place to place. Mail and small "express" were carried from place to place over these trails by ponies. The pack-horse business became very profitable and its owners opposed the coming of freight wagons and stagecoaches.

Highways began to be built in 1638 by order of the General Court, but not much progress was made until 1795, when the towns were empowered by the General Court to build and repair highways and to collect taxes therefor.

Even then these early highways were not well built or kept in good repair by the State or the towns. The companies operating the stage lines obtained charters from the State which allowed them to establish turn-

piques, either by taking over and improving existing roads, or by building their own roads and bridges.

The stage coach became common by the year 1800 and continued in some parts of the State until the year 1900, when the auto began to take its place.

For more than one hundred years stage coaches made regular trips between Providence and Hartford,



AN OLD POSTER FOR THE HARTFORD-ALBANY STAGE COACH

also, between Hartford and Albany by way of Winsted. The distance on the Hartford and Albany turnpike between Hartford and Albany was over one hundred miles and it took about twenty-four hours to make a round trip. There were regular stage lines, too, between Boston, Hartford, New Haven, and New York. From the mail-coach lines there were branch lines to all the principal villages and cities of the State. These coaches carried passengers, mail, and freight.

The Talcott Mountain Turnpike Company was chartered in May, 1798, to run from Hartford through Farmington to New Hartford. In the same year the Hartford and New Haven Turnpike was chartered.

From time to time other turnpike companies were

chartered until the State was well covered by post-coach lines. Post coaches left Hartford at three A.M. and reached Boston at eight P.M. The fare for this trip was six dollars and fifty cents and the time on the journey was seventeen hours.

Even as late as 1842 twenty-two stagecoach lines had their headquarters in Hartford in much the same way that bus lines do to-day.

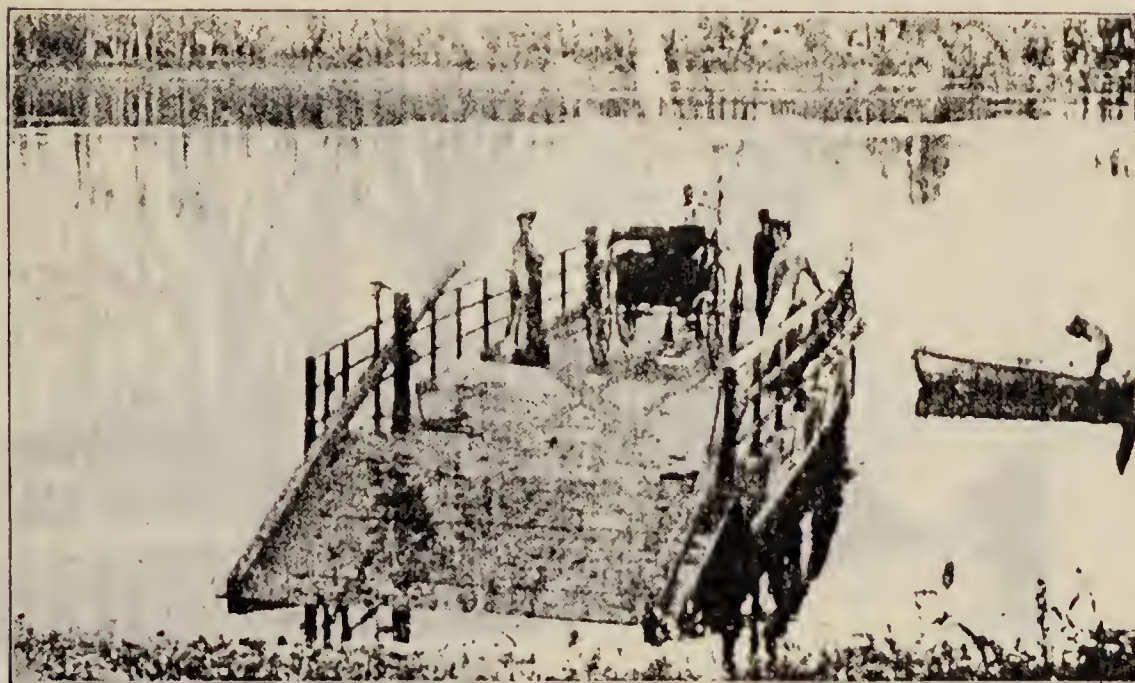
The turnpike companies erected milestones along the turnpikes or post roads. Many of these may now (1932) be found beside the old post road running from the old State House in Hartford through Farmington, Plainville, and Southington to Milldale. Farmington possesses more standing milestones than any other town in the State. One of the old milestones on the Hartford and Albany turnpike still stands on Main Street in Winsted and reads "Hartford 26½ miles, Albany 67 miles."



OLD MILESTONE WHICH
STILL STANDS ON ALBANY-
HARTFORD TURNPIKE

The larger streams were crossed by ferryboats, which these same companies owned and operated. These stage highways were called turnpikes, as toll-gate and keepers of the gates were installed at frequent intervals along these stage lines. Through these gate-

keepers the companies collected toll from all other people who used their roads. Twenty-five cents was collected for a four-wheeled pleasure carriage down to four cents if on horse back. People going to and coming from churches on Sunday were allowed to pass free



FERRY WHICH IS STILL IN USE

and funerals were free. Voters on their way to town meeting were free, also farmers on their way to the mill.

In those early days, before steam came into use, people believed that stagecoaches would always be used for travel. They, therefore, felt safe in investing their money in stagecoach transportation companies. At frequent intervals along the turnpikes, hotels or taverns, including great stables and well-equipped blacksmith shops, were built to accommodate passengers,

drivers, and horses for dinner and for overnight. On the Hartford and Albany Turnpike, in a distance of twenty miles between New Hartford and Hartford, there were twenty taverns in the days of the stage coach. The stage line between Providence and Hart-



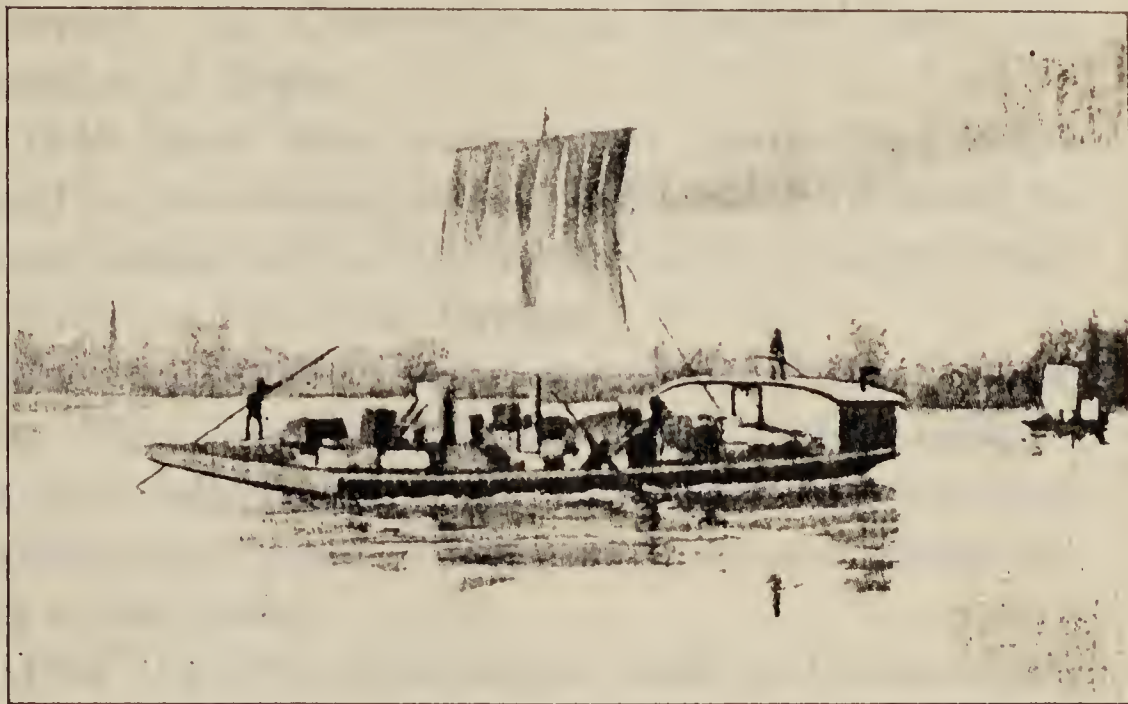
PLAINFIELD HOTEL. THIS HOTEL WAS VISITED BY WASHINGTON AND LAFAYETTE DURING THE REVOLUTIONARY WAR

ford passed through Plainfield. It was usually a little after eleven A.M. when the incoming stage from Providence topped the long hill east of Plainfield. At the top of this hill the stage driver would blow as many blasts on his horn as there were passengers desiring dinner. In this way the proprietor of the Plainfield Hotel knew in advance how many plates to set.

In the early days, as has been pointed out, many of the streams of the State were not bridged and ferry-

boats were in common use in Connecticut for more than two hundred fifty years. A few ferryboats were still in use at the opening of the year 1931.

Beginning in 1785 and continuing for more than one hundred years, flatboats passed up and down the Con-



Courtesy of the Vermont Historical Society

A FLAT BOAT ON THE CONNECTICUT RIVER

necticut River, the Thames, and the Housatonic. These flatboats were propelled by oars, poles and sails, until the introduction of steam in 1824. These flatboats were about seventy-two feet long and eleven and one-half wide. When loaded to their capacity of thirty tons they drew only about two or three feet of water. This made it convenient for loading and unloading at small wharves along the rivers. On the Connecticut River these flatboats sailed from the Sound north two hun-

dred eighty miles to Wells River, Vermont. In 1831 small steamers plied regularly between the Sound and Wells River, Vermont.

For more than one hundred years small sailing vessels called "clippers" and "packets" sailed along the coast of New England and Connecticut, up the Thames to Norwich, the Connecticut to Hartford, and the Housatonic to Derby.

In 1846 there were seventy-two Connecticut ships engaged in the whaling industry. These ships sailed to the most remote seas of the world and were often away on a three- or four-year voyage.

In the year 1815 the first steamboat came to New Haven. This was the famous Fulton. Other steamboats soon followed, and for more than one hundred years they have been sailing the rivers and along the coasts of our State.

In 1837 the first railroad was built in Connecticut, between Stonington, Connecticut, and Providence, Rhode Island. In 1838 a railroad was opened from New Haven to Meriden, and the next year it was extended to Hartford. Railroad companies were organized in almost all parts of the State and railroad after railroad was built. In the year 1872 most of the small railroad companies were joined in one large company known as the Consolidated Road. In this way the great railroad system of Connecticut and New England was developed, but as the years passed the passenger auto and the freight auto have taken over much of the work of the railroads. Since 1920 the railroads have gradually

discontinued trains on line after line as each ceased to pay.

Street cars drawn by horses began between Hartford and Wethersfield in 1859. In 1888 the electric trolley lines opened. By 1900 the day of the horse car had passed and the day of the electric trolley car was here. Now the electric car is giving way to the auto, and bus lines are being established throughout the State.

The New York, New Haven and Hartford Railroad Company controls most of the trolley lines of the State and many of the bus lines. Each year the State is improving and building hard, smooth highways over the hills through the valleys of the State. Grades are made easier and curves are straightened until family autos, large freight autos and great auto busses frequent the roads of the entire State every day and night the whole year through.

In 1923 four airships were registered in Connecticut and airports began to be established, including Braintree Field, at Hartford. Air mail service between Boston and New York by way of Hartford was established on July 1, 1926.

The pony express of 1600 to 1700 gradually gave way to the stage coach of 1700 to 1800.

The stage coach and sailing ships of 1700 to 1800 gradually gave way to the canal boats, the steamboat, the railway and trolley of 1800 and 1900.

The steamboat, the railway, and trolley are now giving way to the vast fleets of passenger and freight autos that roll over our improved highways.

To-day we wonder to what extent the rapidly increasing passenger and freight service of the air will effect our present auto service.

SUGGESTIONS FOR STUDY

1. List methods of travel and transportation in early colonial days. 2. See Sanford's History of Connecticut, pp. 284-285, and Clark's History of Connecticut, pp. 313-314, and prepare a short talk on the introduction of steamships. 3. Prepare a talk on methods of travel and transportation in Connecticut from the days of Adrian Block's voyage up the Connecticut River in 1614 to the present time. 4. Make as a class exercise a chart of pictures and drawings showing: Indian canoes, sailboats, trains, steamships, trolleys, bicycles, autos and airships. 5. Compare roads of colonial days with our present-day roads. 6. For debate: Resolved, that it pays a town or city to maintain good roads. 7. Prepare a brief talk on the present use of airships.

2. THE FARMINGTON CANAL

To and fro the boats are sailing by,
Along the waters of the old canal;
We hear the creaking ropes, the boatman's cry,
And the tread of horses on the hard tow path.

On January 29, 1822, representative citizens from seventeen towns met at Farmington and planned the Farmington Canal. While there were steamers along the Sound and on the Connecticut and Thames Rivers, the interior part of the State depended on the stage. There were then no railroads in Connecticut. People were very desirous of better means of travel and of moving freight.

The canal was to extend from the tidewaters of New Haven to Southwick, Massachusetts, and on to the Connecticut River. Several branches were planned. One was to extend through New Hartford to Colebrook. It was even hoped that the canal would finally be extended by the way of Lake Memphremagog to connect with the St. Lawrence River, in Canada.

In May, 1822, the Farmington Canal Company received a charter from the Connecticut Legislature. On July 15 the subscription books were opened and an attempt made to raise money for the work.

In 1823 a survey of the route was made and the cost of the work of building the canal estimated at four hundred twenty thousand, six hundred ninety-eight dollars and eighty-eight cents. The money came in slowly, but finally, after much hard work, all the money was raised by 1825. Many of the farmers whose land the canal crossed did not ask money for their land, but accepted stock in the company.

On Monday, July 4, 1825, the first work on the Farmington Canal was begun at Salmon Brook Village, in Granby. The day was remarkably pleasant and the exercises were appropriate and interesting. There were from two to three thousand people present on the occasion, and among them several gentlemen of distinction from Massachusetts. The barge fitted up by Captain George Rowland, of New Haven, drawn by four horses, in which he and several gentlemen of New Haven embarked for Southwick, gave an additional interest to the occasion, and the sight of it was highly

gratifying to all present. The plan was well designed and happily executed, and reflects great credit on the gentlemen who conceived the project. The services of the day were commenced with prayer by the Reverend Mr. McLean. The Declaration of Independence was read by the Honorable Timothy Pitkin, and an able oration was delivered by Burrage Beach, Esq.

Governor Wolcott was also there and delivered an address. To him was assigned the task of throwing out the first shovelful of dirt. Others followed him until a small hole was dug.

It must be remembered that in those days there were no steam shovels. Every cubic yard of earth or rock was dug out by pick and shovel. Horses and oxen hauled the dirt and rock over the embankments and for the fills across the hollows.

The gradual upward slope of the land from New Haven to Northampton of three hundred feet made occasional locks necessary. Each lock usually marked a ten to twenty foot change in the level of the water of the canal.

The canal was twenty feet wide at the bottom and thirty feet wide at water level. All along the way farmers were hired with their teams for the work. This canal covered a distance of fifty-eight miles in crossing Connecticut from New Haven to the Massachusetts line. It was a gigantic task for those days.

A little more than two years passed and the little hole in the ground reached from Southwick Ponds to the waters of Long Island Sound. Water was let into

it in Cheshire and a correspondent of the Connecticut Courant wrote: "On Saturday, November 24th, 1828, the Cheshire summit being so far completed as to be navigable, three boats and a cannon were provided, and at three o'clock, on the firing of a signal gun, the flag was hoisted on board the Fayette, and the boats started from the north end of section sixty-three. On passing the summit three cheers were given and one gun fired. On its safe return three cheers were given and a Federal salute of twenty-four guns fired. The ceremony closed with a plentiful refreshment to everyone who had worked on the canal."

Water for the canal and for the operation of the locks was obtained from brooks and ponds along the way.

Many of the boats were well fitted out, as the following description shows:

"Of all the boats that ever battled with the raging tide of the old canal, not one had so wide and famous a reputation for passenger comforts and prompt movements as the staunch old James Hillhouse and her genial captain. Not one had so nicely fitted-up cabins as the gentlemen's cabin aft and the ladies' cabin forward as she had, and not one captain on the surging seas of the canal had such a ringing, convincing voice, when he shouted 'Bridge! Bridge!' as Captain Dickinson; and above all things else, not one of them set so good a table, and yet some of those old canalers could make savory dishes out of Cape Cod turkey and eloquent beans and juicy pork. Long live the memory of

the old James Hillhouse and her jolly Captain Dickinson."

The speed of travel on the canal was not very great, as it took two days and a night for a canal boat to go from New Haven to Avon, a distance of thirty miles.

In 1835 the canal was completed to the Connecticut River, and boats passed through for the first time on the 21st of August.

The tolls hardly paid the running expenses of the canal. The interest on the investment and the money needed for repairs was very hard to secure. On June 22, 1836, a new company was formed and about two hundred thousand dollars additional stock subscribed.

In 1841 the canal was in continuous operation and thousands of tons of merchandise were carried.

In 1842 the canal was opened for eight months, and boats ran from New Haven through to Northampton and Brattleboro, Vermont.

In 1843 a great flood caused twenty thousand dollars damages and all the fall trade was lost.

In 1844 the canal was navigable throughout its full length without a day of lost time.

In 1845 a great drought and a break in the embankment caused long delays to traffic.

In 1846 only parts of the canal were in operation, as there was no money for repairs.

In 1848 the railroad reached Plainville, and no further attempts were made to keep up navigation on the canal.

The canal carried considerable trade for over fifteen

years and was of commercial benefit to New Haven and the other places along the line of the canal.

At the New Haven end of the canal a special harbor was prepared, called the Canal Basin. Here ships from all parts of the world lay at anchor at the long wharf while exchanging cargoes with the canal boats.

The farmers hated the canal, as the water leaked through the towpath and turned their meadows into



Courtesy of William K. Mix

THE DE WITT CLINTON. ONE OF THE MOST FAMOUS BARGES

swamps. The high bridges over the canal frightened their cattle. The bridges were also so high that it was hard to draw loads of hay over them.

The boys and girls along the line of the canal found it a wonderful place on which to row in summer and skate in winter. While the canal remained no boy could help learning to swim. The water was just so deep that any frightened learner had but to stand on tiptoe and his head was at once safely above water. Everybody learned to row a boat as soon as he was old enough to run away and get to the canal, and the water was full of roaches shining in the sun, and bullheads and eels down in the deep holes ready to fall an easy prey to

the youthful fisherman. Boats bearing on their sterns the names: "Gold Hunter," "Enterprise," "Paragon," "Sachem," "American Eagle," "James Hillhouse," "De Witt Clinton," and I know not how many other names, passed frequently, and the boys had but to drop from the nearest bridge upon their decks and ride as far as they would. If the captain amused himself by steering too far from the towpath for the boys to jump ashore, they had only to wait for the next bridge, which they climbed into where the sides had previously been knocked into wide gaps for their accommodation.

The waters of the canal were open to the public, and persons using their own boats or floating logs or rafts on the canal were required to pay toll at the tollhouses built at intervals along its banks.

Towpaths were built on each bank of the canal, and the use of these paths, other than for animals pulling barges, was prohibited.

Here and there along the line of the old canal may still be seen the remains of the channel and the embankment. Most of the way these are overgrown with bushes and in some cases large trees stand in the centre of the old channel. In some places short sections have been dammed up for ice ponds. In other places the embankments have been levelled and farmers yearly plant their crops across the line of the old canal. The embankments, too, have been levelled in places for railroads, trolley lines, and State highways.

In Farmington a part of the stone columns, which supported the aqueduct bringing water to the canal

from the Farmington River below Unionville, may still be seen.

It is said that the only dividend the canal ever paid was for grass mowed off the towpath, and that one dividend was paid to one stockholder only.

SUGGESTIONS FOR STUDY

1. Turn to a history of the United States and read of the Eric Canal, Welland Canal and the Panama Canal.
2. Trace on a map of Connecticut and Massachusetts the route planned for the Farmington Canal and its branches.
3. Prepare a brief talk on the exercises celebrating the beginning of work on the canal.
4. Compare the methods of digging in those days with methods now used.
5. Prepare a brief talk on the opening of the canal from Southwick Ponds to Long Island Sound.
6. In a brief talk describe a canal boat.
7. As a class exercise prepare a play showing:
 - A. Breaking ground for the canal.
 - B. The opening of the canal—a celebration.
 - C. A scene on the James Hillhouse.
 - D. The farmers and the canal.
 - E. The boys and girls along the canal.
 - F. Paying the only dividend.
8. Find whether inland canals in the United States have been paying ventures.
9. For debate: Resolved, That transportation by inland canals is cheaper than by train, auto or airship.

CHAPTER XVIII

SLAVERY AND CIVIL WAR 1619-1865

1. SLAVERY IN CONNECTICUT

And so, within our fair, broad state
The lives of men were bought and sold,
For dark forms toiled in hopeless hate
And suffered wrongs and woes untold.

It is hard to believe that our great nation became divided on the question of slavery, and that brother slew brother before peace came and our nation became one again. In this chapter we may view the course of events and the part our State took in slavery and in the great Civil War.

In colonial days in Connecticut people thought it was as right and proper to buy, sell, and keep slaves as to buy, sell, and keep cows, horses, and chickens. They held this opinion for about two hundred years, or as long as it was profitable to keep slaves.

Even the lawyers, ministers, and Magistrates of Connecticut and New Haven colonies kept slaves. The records show that Reverend Ezra Stiles sent a barrel of rum to the coast of Africa to be exchanged for a Negro.

Slavery began in the American colonies in 1619, when a Dutch ship brought twenty Negroes to Vir-

ginia. Slavery began in Connecticut in 1639, when one colored boy from Dutch Guiana was held as a slave at Hartford. Slavery was continued in Connecticut for over two hundred years. In 1680 there were thirty slaves in the State. At that time a slave cost about sixty-three dollars.

Many of the Indians captured in the Pequot War were sold as slaves in Connecticut and New Haven families. The money received for these slaves was used in paying the expenses of the war.

The colonists having Indian slaves found them unwilling to do as they were told or, in fact, to work any more than necessary. It was also very difficult to teach them. They were unfitted physically for hard work. Those who obeyed and worked soon became sick and died. After a little the employing of Indians as slaves in the colonies was given up. However, many captured Pequots and other Indian captives were shipped to the West Indies and sold to the planters there as slaves. In the early days of Connecticut slaves were sold at public auction at Middletown and in other parts of the State. At the time of the opening of the Revolutionary War sea captains from some of the best Middletown families were engaged in slave trade. It was very profitable business. Sea captains from Middletown and other parts of the State paid for the Negroes on the coast of Africa in barrels of New England rum. The slaves so bought were then carried to the West Indies and traded at a large profit to planters and slave dealers for a cargo of molasses. This was brought to New England, dis-

tilled into rum and sent off to Africa for more slaves.

Previous to the opening of the Revolutionary War many of the slaves secured in this way were brought directly to New England. New England had no crops that needed much slave labor. Hence, slavery was not as extensive in Connecticut as in the Southern States, where slave labor was used in raising cotton.

In 1756 there were in Connecticut over three thousand six hundred slaves. In 1774 there were over six thousand slaves in the State. Most well-to-do families had from one to ten slaves. Sometimes these slaves lived in the same house with their masters, but more commonly, in rude huts in the rear. The slaves in those days had an "African Corner" in the colonial meeting house, and were expected to be regular in attendance. The Negro slaves often gave balls and were allowed to elect a Governor from their own number, who settled disputes and imposed fines among the colored people of the State.

During the Revolutionary War many slaves were enrolled in the Continental army as substitutes for their masters on the promises of freedom after three years of service. Some of these slaves became brave soldiers. A Negro soldier by the name of Lambert, at Fort Griswold, in 1781, slew the British officer who murdered Colonel Ledyard, and fell a moment later, pierced by thirty-three British bayonets.

The first action taken by the Connecticut Legislature toward checking slavery was in 1771, when the further importation of slaves was prohibited. This did

not prevent sea captains from continuing to carry on slave trade between the African coast and the West Indies. After the close of the Revolutionary War many people of Connecticut began to feel that slavery was wrong and to oppose it. To buy and sell people as slaves, even if red or black, did not seem to them right.

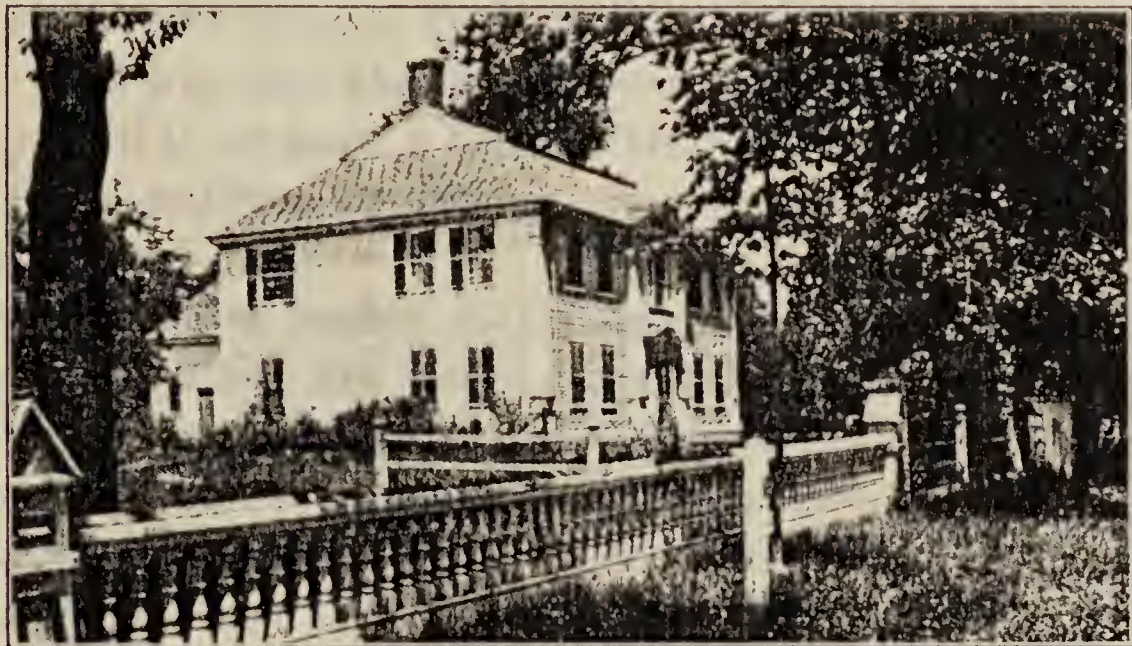
In 1833 the New Haven anti-slavery society was formed. This was one of the first in the United States, and proves that Connecticut was one of the first of the thirteen original colonies to awaken to the wrongs of slavery.

While most of the New England States had fully abolished slavery by the year 1800, Connecticut and Rhode Island continued slavery for almost fifty years. In 1848 Connecticut passed an act abolishing slavery forever in the State. There were at that time, however, but six slaves in the State to be set free. Slavery had almost passed away of itself because, first, it was becoming unprofitable, and, second, because people began to feel that it was wrong.

After the Negroes began to secure freedom they desired opportunity to secure an education. In 1831 they tried to start a Negro college in New Haven. They selected New Haven to be near the educational atmosphere of Yale. The people of New Haven objected, and the idea was given up.

In April, 1833, a young Quaker lady by the name of Prudence Crandall, tried to establish a school for "Young Ladies and Little Misses of Color" in the town of Canterbury. The people of the town objected and

placed every obstacle in her way. After the school was opened the people of the town stoned the school building as they passed, both day and night. On the earnest request of the townspeople of Canterbury, the State Legislature passed a law saying, "No person shall set



PRUDENCE CRANDALL'S SCHOOL FOR "YOUNG LADIES AND
LITTLE MISSES OF COLOR"

up a school for colored people without the consent of the selectmen of the town, under penalty of one hundred dollars."

In September, 1834, the men of Canterbury gathered about the colored school conducted by Prudence Crandall, and with axes and bars broke in the windows. Miss Crandall saw that it would be useless to try to conduct the school, and on the following day announced to her pupils that the school would have to be closed. Miss Crandall left Connecticut and went to

Kansas. In 1888 the Connecticut Legislature voted her a pension of four hundred dollars a year.

When slavery had been abolished in Connecticut the efforts of those who did not believe in it were directed toward ending slavery in all States in the Union. Among the most influential of these was John Brown, who was born in Torrington, Connecticut. John Brown and his sons opposed slavery in Kansas, and in 1859 tried to organize a force at Harper's Ferry, Virginia, for the purpose of freeing the slaves. For this he was hanged.

Another leader in the anti-slavery movement was Harriet Beecher Stowe, born in Litchfield, Connecticut. Her book called *Uncle Tom's Cabin* was read far and wide. After reading this book, people who had not thought much about slavery saw at once that it was wrong. This book hastened the Civil War.

SUGGESTIONS FOR STUDY

1. Secure from the library and read *Uncle Tom's Cabin*, by Harriet Beecher Stowe, on slavery.
2. For class discussion, "How could the Pilgrims and Puritans think it right to keep slaves?"
3. Prepare a brief talk on Indians as slaves; on the trade in African negroes by Connecticut sea captains; on slave customs in Connecticut in the period of 1756-1774.
4. For debate: Resolved, That a Connecticut slave owner was justified in sending a slave as a substitute into service in the Revolutionary War.
5. Trace the opposition to slavery in Connecticut until its end in 1848.
6. Prepare a brief talk on the Prudence Crandall School in Canterbury.
7. There are many colored people in the State of Connecticut to-day and we measure them,

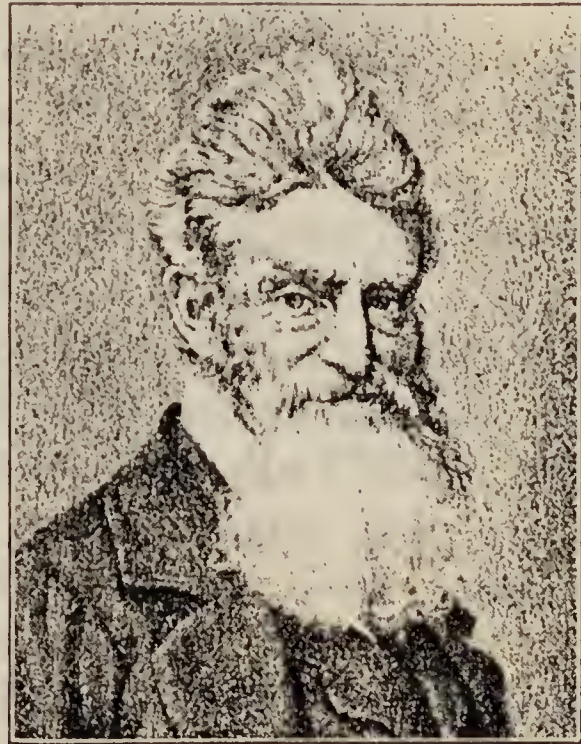
not by their color, but by what they do and are. 8. For debate: Resolved, That the people of Connecticut were justified in keeping slaves.

2. JOHN BROWN OF OSAWATOMIE

"John Brown died that the slave might be free,
But his soul goes marching on."

This is the story of a man who followed the one idea, "slavery is wrong," to the end of his last resource.

Connecticut contributed three great characters who opposed slavery. The first was Henry Ward Beecher, of Litchfield, the great preacher and lecturer, who thundered against slavery. The second was his sister, Harriet Elizabeth Beecher Stowe, who wrote *Uncle Tom's Cabin*. The third was John Brown, who was born in Torrington, Connecticut, on May 9, 1800, in a poor, wooden house among the rolling hills which he loved to the day of his death.



JOHN BROWN

Brown's father, Owen Brown, a tanner, a shoemaker, a farmer and a plain, honest man, was born in Canton Centre, Connecticut, in 1771, and was a descendant of

Peter Brown, of Windsor. Brown's grandfather, Captain John Brown of the Revolutionary army, died while in service under General Washington in the year 1775.

John Brown led an interesting life as a farmer, cattle raiser, surveyor, shepherd, wool merchant, weaver, orator, and abolitionist. His fatal attempt to begin the liberation of the slaves at Harper's Ferry, Virginia, in 1859, hurried on the Civil War and caused him to become immortalized in song, legend and story.

John Brown's grandfather, on his mother's side, Lieutenant Gideon Mills, lived near Pleasant Valley, in Barkhamsted, Connecticut, and John as a boy visited his grandfather and played under the oak that formerly stood near the Green school.

When John Brown was five years of age his father moved from Torrington, Connecticut, to Hudson, Ohio, where he became a trustee of Oberlin College. When John was eight years of age his mother died, and his father married again. John Brown never ceased to mourn the loss of his own mother.

At the age of sixteen he joined the Congregational Church at Hudson. He then returned to Connecticut and began to study, at Morris Academy, to become a minister. His eyes became inflamed and he was compelled to give up his studies. He returned to Hudson, Ohio. During his stay in Connecticut he had learned to read and write and by reason of his careful thought and study and reading of books was able to prepare sermons or addresses that measured well with those

prepared by educated men of his time. He was a great student of the Bible and could repeat large portions of it from memory. He was considered one of the best Bible teachers of his time. He had read Rollin's Ancient History, Plutarch's Lives, a Life of Oliver Crom-



Photograph by I. L. Mills

THE HOUSE IN WHICH JOHN BROWN WAS BORN, MAY 9, 1800

well, and of Napoleon. He also read Pilgrim's Progress and other religious books.

As a young man Brown had a remarkably fine and noble appearance and was almost six feet in height.

On June 21, 1820, Brown married Dianthe Lusk and seven children were born. Dianthe died in 1832 and in 1833 he married Mary Anne Day, who lived twenty-five years after Brown died. Thirteen more children were born, but seven of them died while very young.

Brown moved about continually, sometimes with his family and sometimes without his family. Brown was a good cook and housekeeper and always kept his home in a neat and clean manner. In 1825 he was appointed by President John Quincy Adams as postmaster at Randolph, Pennsylvania. This position he held for seven years. Here he also surveyed new roads, helped erect school houses and built a tannery. He was an example of energy and progress, until people began to say of any promising young man that he was "as enterprising and honest as John Brown."

In May, 1835, John Brown moved his family to Franklin Mills, Ohio. Here he speculated in real estate and lost most of his money.

In 1837 Brown and his family moved to Hudson, Ohio, again, where Brown began raising race horses and in 1838 he drove cattle from Ohio to Connecticut. On this trip he purchased sheep in West Hartford and drove them back to Ohio where, at Richfield, he began his career as John Brown, the shepherd. He took charge of the flocks of Captain Oviatt and soon became known as a remarkable shepherd, able to tell at a glance the presence of a strange sheep in his flocks. Gradually Brown became known as a winner of prizes for sheep and cattle at the annual fair.

During the year of 1839 and thereafter Brown continued to wander about; sometimes he was in Ohio in the tanning business. In 1840 he was in West Virginia surveying land for Oberlin College. In 1844 he was in Akron, Ohio, buying and selling wool. In 1846 he lived

at Springfield, Massachusetts, where he graded and sold wool for the farmers of Ohio, Pennsylvania, New York and Virginia.

While in Springfield, Brown became acquainted with Gerrit Smith, of New York, who later became a member of Congress. Smith planned a refuge and home for "worthy colored people" at North Elba, New York. For this purpose Gerrit Smith offered to give one hundred twenty thousand acres of land. Brown joined with Smith in the plans for the Negro settlement, and in the spring of 1849 he moved his family to North Elba, in the Adirondack Mountains of northern New York and into the midst of the Negro settlement in order to aid them by precept and example. North Elba is a country of bleak cold mountains and deep snows in winter, but of green fields, cool breezes and sunlit streams in summer.

The long, cold, desolate winters and short summers required harder labor to secure a living than the Negroes cared to exercise, and North Elba was not a success as a Negro settlement and place of refuge.

In the fall of 1849 Brown went to England to sell wool, but failed to make a success, and again lost all the money he had made. While on this European trip Brown visited London, Paris, Hamburg, Brussels and the battlefield of Waterloo.

When Brown returned from Europe in 1851 he moved his family from North Elba to Akron, Ohio. In March, 1855, Brown again moved his family back to North Elba into an unplastered, four-room house, built for

him by his son-in-law, Harry Thompson. Brown now spent a little time at North Elba. He began to build a larger house for his family, read scripture with the colored people and conducted a singing school.

North Elba was Brown's headquarters for the rest of his life and his wife dwelt here until long after the death of Brown at Harper's Ferry.

With North Elba as his headquarters the farmer and shepherd travelled here and there to supply his family needs. He had now given up his former hope of making a fortune in business and turned his attention to the slave question. Brown was more than fifty years of age when he resolved to devote his efforts to the abolition of slavery. Owen Brown, John Brown's father, while a boy in the home of Reverend Jeremiah Hallock, of Canton Centre, heard slavery denounced as a great sin. This he taught his children, and John Brown now felt he was an apostle to help abolish slavery. He had, even as far back as 1834, frequently sheltered runaway slaves in his home and through all the following years he had aided them all he could.

In the year 1837 Brown had gathered his children about him at family prayers and secured the promise of each to work with him for the freedom of the slaves. This was a compact that Brown and his children never forgot.

In 1854-1855, five of Brown's sons with their families moved to Kansas. Kansas had just been admitted to the Union. The question of slaves or no slaves in Kansas was to be decided by local vote of the people.

The Brown brothers found themselves in the midst of struggle and wrote their father for arms to use in fighting. Brown was able to raise some money at Syracuse, New York, with which he purchased rifles and sent them to his sons in Kansas.

In August of 1855 Brown left his wife and younger children in a bare, cold house at North Elba and started for Kansas and the border warfare in the cause of freedom for the slaves.

Brown no longer gave any thought or attention to business enterprises, but devoted his every thought and energy to his battle with slavery.

It was October, 1855, when Brown reached Osawatomie, in Kansas, with but sixty cents in money. He found his sons and their families living in tents and desperately poor. Brown made friends with the Indians and renewed friendship with many of those whom he knew as a boy and received willing help from them until rough houses were built for protection from the bitter winds of the Kansas winter.

As soon as the friends of slavery in Kansas knew that John Brown and his sons opposed slavery Brown received many threats.

Being without funds Brown turned to surveying as a means of earning a living and surveyed and laid out the little settlement of Osawatomie.

"John Brown in Kansas settled, like a steadfast Yankee
farmer,
Brave and godly, with five sons, all stalwart men of
might.

There he spoke aloud for freedom, and the Border-strife
grew warmer,
Till the Rangers fired his dwelling, in his absence, in
the night;

And old Brown,
Osawatomie Brown,
Came homeward in the morning—to find his house burned
down.”

—EDMUND C. STEDMAN.

In the early winter of 1855 pro-slavery men killed several free-state men, including one of Brown's sons. The free-state men then organized the Kansas Volunteers, and John Brown became captain of a company in the Fifth Regiment and took active part in the Border warfare.

Civil strife followed with raids, midnight murder, sacking and burning of towns and even pitched battles, until two hundred lay dead in “Bleeding Kansas.”

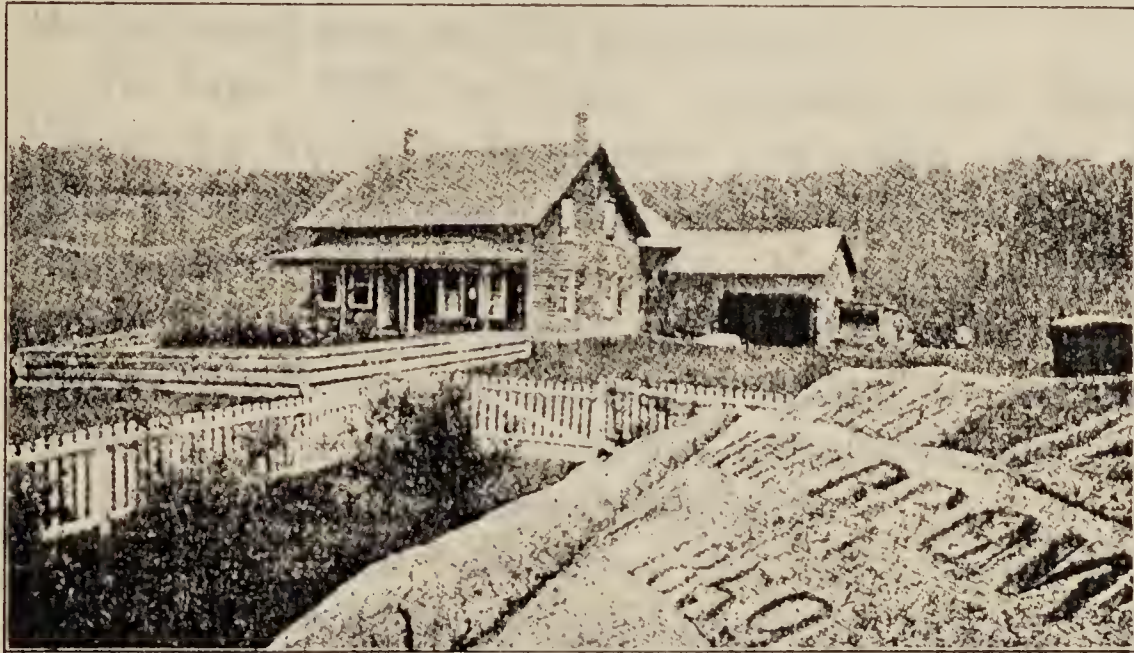
John Brown was a natural leader and his name soon became a word of terror to pro-slavery men.

By 1856 Kansas was practically won as a free State and Brown began to plan for his final attempt to secure freedom for the slaves.

In December, 1856, Brown came to Boston to raise funds for the defense of the “free-state people in Kansas,” though he was really planning for the attack on Harper's Ferry.

In the spring of 1857 Brown visited his family at North Elba. He also visited Collinsville and contracted for one thousand pikes, which were later shipped to Harper's Ferry. He intended to use these in arming the Negroes.

Brown felt that slavery would be continued for an indefinite number of years unless some energetic action was taken. He hoped that his attack on the United States Arsenal at Harper's Ferry and the liberation of



JOHN BROWN'S HOME AT NORTH ELBA

the slaves there would cause the more than three million slaves in the South to rise and join his forces in the mountains of Virginia, but if they did not, he would have done his best to stir the North to action. He resolved to give his life to the cause.

In 1858 Brown again went to Kansas, where he took part in several expeditions into Missouri for the purpose of liberating slaves. He even led a large band of fugitive slaves, in the winter of 1858, through fearful hardships to Canada.

In 1859 Brown was in New England once more, asking for money to use in reorganizing his Kansas

band. He secured in all about thirteen thousand dollars.

He saw his family once more, at North Elba, and as he parted from his family for the last time he himself felt he would not return again and gave directions as to his burial place and his gravestone.

In June, 1859, he began operations near Harper's Ferry by hiring a farmhouse and cabin called "the Kennedy place," located in Maryland, about four miles from the Potomac River, where he gathered his supplies and arms in preparation for the final drama of his life. Though his sons protested against the attack on Harper's Ferry, they found him immovable and loyally followed his indomitable leadership.

When a friend told Brown that the attempt to free the slaves would result in his death, he replied, "Yes, I know it, but the result will be worth the sacrifice."

And so on that peaceful Sabbath morning, the 16th of October, 1859, Brown said, "Men, get on your arms. We will proceed to Harper's Ferry." And with these few words Brown and his eighteen men crossed the bridge over the Potomac River, captured Harper's Ferry and the Government Arsenal. He declared the slaves found there to be free and called upon them to take up arms in defense of their liberty.

After thirty-six hours of fighting Brown was defeated by the Virginia troops and captured. Two of Brown's sons, Oliver and Watson, who were with Brown on this raid were slain in action. Brown himself was severely wounded by sabre cuts on the head, but through it all

he was calm and collected and during the latter part of the battle he ministered to his dying son with one hand while handling his rifle with the other.

Brown's trial was opened on October 26 at Charleston, Virginia. Dazed and weak from his scarcely healed wounds, the old hero was carried to the court room. There, lying on an improvised stretcher and unable to conduct his defence, he was tried. His reply to the charges was brief:

“Never I planned,
To kill or ravage, torture or destroy,
Not in rebellion, not to slay their foes
Incite the slave, solely to loose their cords.”

—WILLIAM E. CHANNING.

He was convicted and sentenced. Even as he lay prostrate before the Court he plead with an eloquence that revealed unmistakably to the world the motives which prompted him to undertake his great deed of daring.

“I believe,” said he, “that to have interfered as I have done in behalf of God's despised poor was not wrong, but right, and now if it is necessary for me to mingle my blood with the blood of my children and with the blood of millions in this slave country, I submit.”

He was sentenced to be hanged on December 2, 1859. He spent the intervening time in cheerful calmness, writing letters to his family and his many friends. As he left his cell on that last morning he handed the fol-

lowing wonderfully prophetic message to one who stood near:

"I, John Brown, am now quite certain that the crimes of this guilty land will never be purged away but with blood. I had, as I now think vainly, flattered myself that without very much bloodshed it might be done."

"John Brown of Osawatomie—

They led him out to die;
And lo! a poor slave mother
With her little child press'd nigh.

Then the bold blue eyes grew tender
And the old harsh face grew mild,
And he stooped between the jeering ranks,
And kissed the negro's child.

The shadows of his stormy life
That moment fell apart,
And they who blamed the bloody hand,
Forgave the loving heart."

—WHITTIER.

Fifteen hundred soldiers and four hundred citizens watched the hanging of John Brown. His fatal attempt to liberate the slaves at Harper's Ferry was like an alarm bell on a still night, and within two years one hundred thousand soldiers swept into the great Civil War singing "John Brown's soul goes marching on."

The freedom of the slaves, the great event which Captain John Brown gave his life to bring about with eighteen men at Harper's Ferry, Virginia, in 1859, was declared by President Abraham Lincoln in the Emancipation Proclamation backed by seven hundred thou-

sand soldiers on the bloody fields of civil war, in 1863, and completed by Congress with the ratification of the Thirteenth Amendment to the Constitution on December 18, 1865.

The deed of Captain Brown in fifty-nine
In manhood's holy cause will ever shine.
For lo! he touched the mighty chords of time
And songs of freedom swelled in notes sublime.

His body was laid to rest at North Elba, but his spirit went marching on across all the battlefields of the Civil War until slavery was swept from the United States forever.

John Brown has become one of the heroes of the ages.

SUGGESTIONS FOR STUDY

1. Read the story of John Brown and list the several kinds of work he attempted during his life.
2. List the places John Brown frequented and visited.
3. Trace John Brown's contacts with slavery and the effect on Brown.
4. Turn to a history of United States and read of the "Border Warfare" in Kansas.
5. Prepare a brief talk on Brown's activities in preparation for the attack on Harper's Ferry and locate Harper's Ferry.
6. Tell the story of Brown and his men at Harper's Ferry on October 16, 1859.
7. Picture dramatically the trial of John Brown.
8. Explain why Brown's trial and execution made such an impression on the North and why John Brown has become immortal in song and story.
9. Find reasons why the North opposed and the South favored slavery.

3. CIVIL WAR—1861—1865

“Hark! I hear the tramp of thousands,
And of armed men the hum;
Lo! a nation’s hosts have gathered
Round the quick-alarms drum.”

—BRET HARTE.

Slaves had been kept in the colonies since 1619, when a Dutch ship brought the first African Negroes to Virginia. In the South slave labor was very profitable in connection with the raising of cotton and sugar cane. The North had no such profitable crops on which to employ slaves, and so did not have as much use for them. Connecticut had freed her last slaves in 1848. By 1860 none of the Northern States allowed slavery within their boundaries. In the Southern States slavery had increased until there were in 1860 about four million Negro slaves. The South had for years been trying to have each new State admitted to the Union as a slave State. This the Northern people had earnestly opposed.

When the choice of a man for President came before the voters of the nation in the fall of 1860 they chose from the several candidates the one who declared that it was the right and duty of Congress to forbid slavery in the new States and Territories. This man was Abraham Lincoln.

As soon as the election of Abraham Lincoln was made certain, South Carolina held a State convention,

and on December 20, 1860, declared South Carolina to be independent of the United States.

Before March 4, 1861, the time for the inauguration of Abraham Lincoln, Mississippi, Florida, Alabama, Georgia, Louisiana, and Texas followed South Carolina out of the Union. These six States and South Carolina, making seven in all, set up a separate government called the Confederate States of America, and Montgomery, Alabama, was selected as the capital of the new nation.

The people of Connecticut were surprised at this action. William Buckingham, Governor of Connecticut, saw war ahead, and on January 17, on his own responsibility, ordered provisions and equipment for five thousand soldiers.

The seceded States took possession of the national property within their boundaries. It was a sad time. On March 4 Abraham Lincoln was inaugurated President at Washington. At the close of his inaugural address President Lincoln referred to the South, saying:

"In your hands, my dissatisfied fellow countrymen, and not in mine, is the momentous issue of civil war. The government will not assail you. You can have no conflict without being yourselves the aggressors.

"We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory, stretching from every battlefield and patriot grave, to every living heart and hearthstone, all over this broad land, will yet swell the chorus of the Union,

when again touched, as surely they will be, by the better angels of our nature."

The task before Lincoln was great, yet he hoped the difficulties could be settled without war.

On the morning of April 13, 1861, the Northern papers announced: "The rebels are firing on Fort Sumter." This was a fort on the edge of Charleston Harbor, South Carolina, and was held by a small body of United States troops under the command of Robert Anderson. After the fall of Fort Sumter, Arkansas, Virginia, North Carolina and Tennessee seceded from the Union and joined the Confederate States of America. This made eleven States under the Confederate government and the capital was moved to Richmond, Virginia.

The people of Connecticut then knew the hour had come when men must do their duty. On hearing of the capture of Fort Sumter by the Confederates, Louis Catlin, who lived in the town of Harwinton, and who was bowed under the weight of more than seventy years, rose from his chair by the stove, and pulling himself up by the mantel shelf to his full height, declared: "They have started the war! Throw out the flag! We shall fight until the last slave is freed!" This man had at that time two sons living in Virginia who owned slaves, and up to that moment his sympathy had been with the South. This shows the feeling of loyalty which swept through the State when it was learned that the South deliberately defied the government of the United States.

April 13 was Saturday. April 14 was Battle Sunday all through the State. The Stars and Stripes were spread to the breeze over all the hills and through all the valleys of Connecticut. Patriotic sermons were preached. The people of the State knew that war had begun and felt that the cause was worthy. The rallying call of the ministers and Magistrates rang out clearly: "The Union; it must and shall be preserved."

On Monday morning, April 15, President Lincoln asked the Governors of the several States of the Union to supply the government of the United States with seventy-five thousand soldiers. It was a call to arms. Meetings were held in practically every town in the State. Towns voted money for equipment and supplies for the soldiers. Home guards were organized, much in the same manner as in the great war with Germany. On April 16, Governor Buckingham, our great Civil War Governor, called for a regiment of volunteers. Thousands came forward to enlist. Instead of one regiment five regiments responded.

The first volunteer in the State was Samuel B. Horn, of Winsted. At the time of enlistment he was only a seventeen-year-old boy. However, he served faithfully through the whole war, took part in twenty-five battles, and was wounded three times.

Three regiments of men instead of one were sent to Washington. The first regiment from Connecticut went by boat to the Chesapeake and up the Potomac and reached Washington on May 13, 1861. This regiment was met and cordially welcomed by President Lincoln

and his cabinet. It was the first regiment from any State thoroughly equipped. It had tents, uniforms, baggage train, fifty thousand rounds of ammunition, rations and forage for twenty days. Colonel Tyler was in command. General Scott, the aged veteran of the Mexican War, and then in command of the Northern troops, reviewed them and exclaimed: "Thank God, we've one regiment ready to take the field!" On May 13, 1861, they pitched their camp about two miles north of the Capitol. This first Connecticut regiment was taken as a model for equipment by other States. By May 23 the second and third Connecticut regiments arrived in Washington. At Bull Run these three Connecticut regiments fired the first shots in the morning of that memorable day, and the last shots in the evening. They were the first in advance and last in the retreat. They covered the stampede with solid columns of men. After the battle of Bull Run, Congress authorized the President to call out five hundred thousand men for three years. All the States that remained loyal to the Federal Government responded promptly.

And a farewell group stood weeping at every cottage door, while the rallying song swept across the country:

We are coming, Father Abraham, three hundred thousand
more
From Indiana's rolling plains, and from New England's
shore.

When Lincoln's second call for men reached Connecticut the State Legislature met and voted two mil-

lion dollars for military expenses. Extra pay to the amount of thirty dollars per year was voted to the wife of each soldier and two dollars per month for each soldier's child under fourteen. This support continued until the end of the term of enlistment, even though the soldier died before that time. Beyond this the State did not assume much expense in connection with the war. The towns did the rest, as in the Revolutionary War.

During the Civil War the Democratic party continued as a "peace party." They held peace meetings and raised peace flags. These were voted a "nuisance" by the Legislature and dealt with accordingly by the towns.

Connecticut had in service in the Civil War twenty-eight regiments of infantry, two regiments and three batteries of artillery, and one regiment and one squadron of cavalry.

Connecticut enrolled in the Civil War forty-eight thousand, one hundred eighty-one three-years' men, or six thousand six hundred ninety-eight more than her quota. Connecticut lost ninety-seven officers and one thousand ninety-four men killed in action; forty-eight officers and six hundred sixty-three men died from wounds; sixty-three officers and three thousand two hundred forty-six men died from disease, and twenty-one officers and three hundred eighty-nine men were reported missing.

The record of Connecticut in the Civil War has been summed up by military writers as follows:

"The first great martyrs of the War—Ellsworth, Winthrop, Ward and Lyon—were of Connecticut stock. A Connecticut general, with Connecticut regiments, opened the battle of Bull Run and closed it; and a Connecticut regiment was marshalled in front of the farmhouse at Appomattox when Lee surrendered to a



BIRTHPLACE OF NATHANIEL LYON IN EASTFORD

soldier of Connecticut blood. A Connecticut flag first displaced the palmetto upon the soil of South Carolina; a Connecticut flag was first planted in Mississippi; a Connecticut flag was first unfurled before New Orleans. Upon the reclaimed walls of Pulaski, Donelson, Macon, Jackson, St. Philip, Morgan, Wagner, Sumter, Fisher, our State left its ineffaceable mark. The sons of Connecticut followed the illustrious grandson (Sherman) of Connecticut as he swung his army with amazing momentum from the fastnesses of Ten-

nessee to the Confederacy's vital centre. At Antietam, Gettysburg, and in all the fierce campaigns of Virginia, our soldiers won crimson glories; and at Port Hudson they were the very first and readiest. On the banks of every river of the South, and in the battle smoke of every contested ridge and mountain peak, the sons of Connecticut stood and patiently struggled. In every ransomed State we have a holy acre on which the storm has left its emerald waves—three thousand indistinguishable hillocks by lonely lake and stream, in field and tangled thicket."

"All quiet along the Potomac to-night,
No sound save the rush of the river;
While soft falls the dew o'er the graves of the dead,
For the soldier's off duty forever."

—E. B. BEERS.

At the close of the Civil War the Northern soldiers, on their return to their homes, formed the great association known as the "Grand Army of the Republic." This Grand Army of the Republic had a post in almost every town throughout the State of Connecticut, and also in the other States that did not join the South during the war. In 1868 General John A. Logan, commander-in-chief of the Grand Army of the Republic, designated the 30th day of May as Memorial Day, with the request that the graves of all Union soldiers be decorated with flowers. State after State made the 30th of May a holiday, and by 1910 all the States who remained loyal to the Union during the Civil War had



THE GRAND ARMY OF THE REPUBLIC STILL GATHERS
ON THE 30TH OF MAY

placed the 30th of May on their statute books as a legal holiday.

Since the World War Memorial Day has become a day on which to honor the memory of the soldiers of all the wars in which the United States has engaged.

SUGGESTIONS FOR STUDY

1. In a history of the United States read of the causes leading to the Civil War and read the story of the war.
2. Prepare a brief talk on each of the following: A. The causes of the Civil War. B. Abraham Lincoln as President. C. The Civil War. D. The part Connecticut took in the Civil War.
3. List the States that seceded from the Union. Remember that these States came back in the Union after the war was over and that they are now loyal and true.
4. Note the flags showing the soldiers' graves in the cemetery. Note monuments and statues pertaining to war.
5. Consider and list ways that children and their parents may best show, on each returning Memorial Day, their appreciation of the sacrifices of the soldiers of the Civil War, of the Spanish-American War, and of the World War.

CHAPTER XIX

INDUSTRIES, INVENTIONS, AND MANUFACTURING

All up and down the valleys of our State
The rolling wheels of commerce never cease;
And mighty shops, where men contend with fate,
Supply our needs in arts of war or peace.

1. AGRICULTURE

WHEN the settlers first came to Connecticut they were busy building houses, clearing the land, securing food, fighting the Indians and wild animals. They had little time for study or for leisure.

Only a few inventions and improvements of tools were made for the first one hundred years in colonial Connecticut. Agriculture, hunting, fishing, and commercial enterprises were the foremost industrial occupations.

For almost two hundred years, or until the close of the War of 1812, the people of Connecticut imported most of their machinery and tools. There were no large manufacturing companies as at the present time. The English Government passed acts discouraging manufacturing in the colonies. The purpose of this was to keep the shops and factories of England busy manufacturing goods for the colonies.

Each housewife carded, spun, and wove for the fam-

ily. The other members of the family provided as many "homemade" necessities as possible. Most of the things not thus secured came from England.

As time went on, however, there was a decided disposition on the part of the people of Connecticut to-



FARMERS GATHERING HAY. ONE OF THE PRINCIPAL CROPS
IN CONNECTICUT

ward inventions and industries which promised domestic comfort, civic advance, and financial return.

No legends or traditions recount for us the history of agriculture in New England and Connecticut before the white men came.

From what the first settlers saw we know that the Indians burned the brush and girdled the trees, and so cleared large tracts of land for farming purposes. Here they raised corn, pumpkins, squashes, and beans, in hills twelve to twenty inches in diameter. They did not

break up the soil between the hills, nor were the hills in uniform rows. They used the same hills over and over, year after year.

It is probable that the corn, pumpkins, squashes, and beans raised by the Indians were developed centuries before by the ancient Maya civilizations of Central America. The stone records of the Mayas of Yucatan show that they planted and cultivated corn, pumpkins, squashes, and beans in the fifth century A.D.

When the corn was ripe it was dried and stored in holes in the ground. It is probable that many of the first settlers would have starved if it had not been for the stored corn which they bought or stole from the Indians. From the first days of the settlers to the present corn has been the chief crop of the white man, not only in New England and Connecticut, but in the United States.

When Thomas Hooker came to Hartford, in 1635, he brought one hundred sixty head of cattle and it became necessary to provide pasture and to raise hay for winter feeding. This custom has been followed to the present day, for in our countrysides are the wide pastures and mowing fields, and during each summer the barns are filled with hay.

In 1640 English hemp, flaxseed, and tobacco were first raised by the colonists. The Connecticut Indians had raised tobacco before the white men came. In the Connecticut Valley and in the Farmington River valleys tobacco has become one of the principal crops.

In 1648 the settlers began to keep bees for honey.

By 1654 apple, pear, plum, and peach trees were bearing fruit. By 1672 the colonists were raising cabbage, lettuce, carrots, beets, radishes, peas, turnips, wheat, barley, and oats.

The white potato, found by the Spaniards in Peru and carried by them to Europe, was introduced into Massachusetts and Connecticut in the year 1705, but did not reach common use until about 1750.

For the first one hundred fifty years the tools used by the farmers consisted of crude wood plows with iron points. Most of the harrows had wood pegs. The small tools were handmade rakes, forks, axes, shovels of wood with iron edges, flails, baskets, and yokes.

Most of the transportation of goods was done with carts and oxen. There were no pleasure wagons until about 1750, and in 1761 there were only four "chaises" in New Haven.

Wolves, bears, panthers, and wild cats killed young cattle and sheep from time to time from the early days of the colonies to almost the year 1800.

For the first one hundred fifty years each family struggled to provide by its own labor food, clothing, and shelter and to protect itself against Indians and wild animals. Roads were poor or there were no roads at all. By 1800 roads began to be improved, for the era of turnpike and stagecoach had arrived. Tools were improved, the danger from the Indians was long past and most of the wild animals had been slain. Agriculture societies were formed and methods of farming greatly improved. These improvements have continued

to the present time. We now have our Agriculture Experiment Stations, Agricultural Colleges, State Board of Agriculture, Farm Bureaus and numerous other aids for agriculture, including improved machinery and conveniences.

2. MERCHANT SHIPS

The New Haven colony was the first to plan for direct trade with England on a large scale. Davenport and his followers had been to great expense in establishing their homes in the wilderness. They had also suffered heavy damages in Delaware. By 1644 it therefore became necessary for them to secure more money. They combined what money they had, and by toiling together they built what they termed a "Great Shippe" of one hundred fifty tons. They loaded this ship with wheat, peas, hides, beaver skins, and all the silver plate they could spare. The total value of the cargo was estimated to have been forty-five thousand dollars. About seventy people, including some of the foremost colonists of New Haven, also embarked.

This "Great Shippe" set sail from New Haven in January, 1647. As it passed out through the narrow channel they had cut in the ice, Reverend John Davenport prayed, saying:

"Lord, if it be thy pleasure to bury these, our friends, in the bottom of the sea, they are thine, but save them!"

The "Great Shippe" was never seen or heard from

again and for a time the people of New Haven turned to agriculture as a means of support.

From 1782 to 1820, except when interrupted by the War of 1812, Connecticut merchandise ships sailed every sea of the world, buying, selling, and trading. In those days New Haven and New London were famous seaports and there was considerable shipping from Norwich, Milford, and Hartford. Both New Haven and New London had a wharf over three thousand feet in length and from these ports there sailed an average of over one hundred foreign-bound ships a year.

The most renowned of these Connecticut merchant ships was The Neptune, which sailed from New Haven in 1796. This ship circumnavigated the globe and returned to New Haven in 1799. The profit to Connecticut merchants from this three years' voyage of The Neptune was two hundred forty thousand dollars.

New Haven sent out a fleet of twenty ships to the South Seas, near the southern coast of South America, where great herds of seals were abundant. New Haven and Derby sent several ships to fish off the banks of Newfoundland.

Both before and after the War of 1812 New London sent out whaling fleets on long voyages to the utmost parts of the earth.

After the War of 1812 The Carrier was one of the first whaling ships to set out from New London. This ship sailed the high seas for nearly three years in search of sperm whales. On its return it brought into port two thousand seventy-four barrels of whale oil.

By the year 1848 New London boasted of seventy-eight whaling ships.

New London, by reason of its wide, deep, and sheltered harbor, became a great shipbuilding centre and many large and famous ships were built there. As early as 1723 "Jeffrey's Great Ship" of seven hundred tons was launched with public rejoicing.

By 1750 British merchants began to purchase New England and Connecticut-built ships.

Ship building is still carried on at New London, and the United States government uses the harbor as a submarine base.

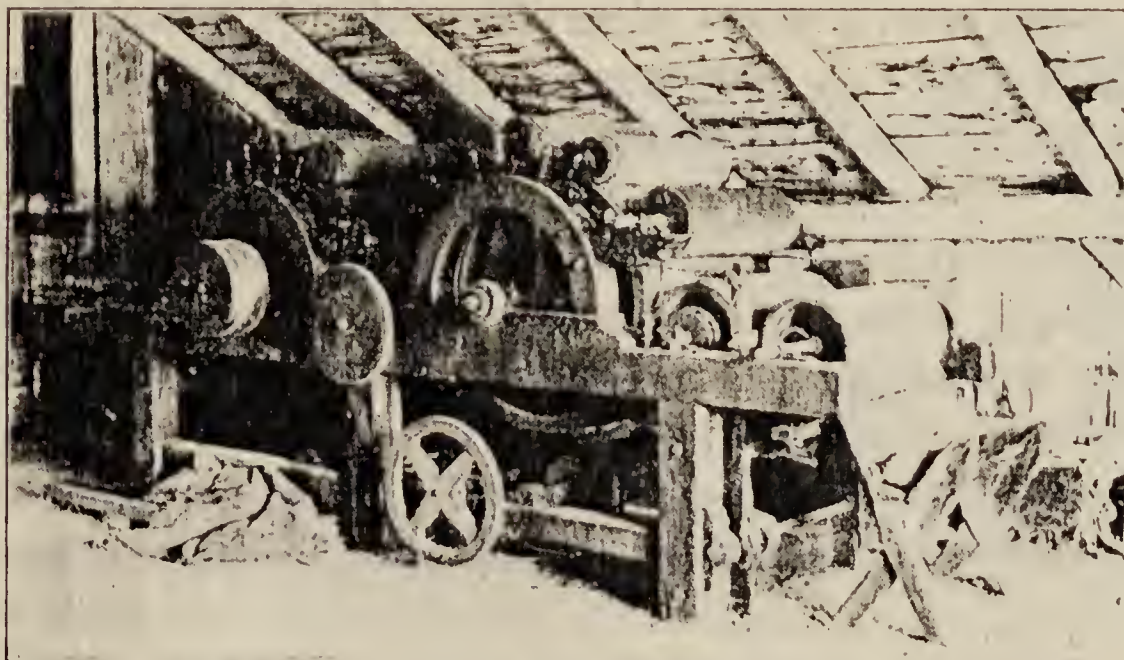
3. WOOL

Early in colonial Connecticut sheep were raised for wool and for meat. Every effort was made to encourage sheep raising. They were permitted to graze on the public commons. No sheep under two years of age could be killed, and if a dog killed a sheep the dog's owner must kill the dog and pay double the cost of the sheep.

All the work of cleaning the fleece, dyeing, spinning, and weaving, was done by hand. The wives and daughters in every home knew how to spin and weave. Evening after evening in the winter season each member of the family spent long hours by the fire light and later by candle light on the various stages of wool manufacture. The grandmother carded the wool in fleecy rolls; the mother spun the yarn on the great

wheel; the daughters at the clock reels wound the yarn; the father set fresh teeth in the wool cards, and the boys whittled hand reeds and loom spools. Some families made as many as seven hundred yards of cloth a year.

About 1770 the first wool-carding machine in Amer-



THE FIRST CARDING MACHINE IN AMERICA

ica was set up in Scotland, Connecticut, and used continually for nearly one hundred years. In 1788 the first American woolen mill was established in Hartford. This was made possible through financial aid from the Connecticut General Assembly. President Washington at the opening of Congress in 1790, wore a suit of broadcloth made at this mill. Broadcloth in those days sold at eighteen dollars per yard.

In 1802 David Humphreys, of Derby, and at that time Minister to Spain, sent home a flock of one hun-

dred Merino sheep. The wool from those sheep was of excellent quality and sold at two dollars and a half per pound. Merino sheep were worth one thousand dollars each.

In 1805 David Humphreys built a woolen mill at Humphreysville (now Seymour) for the manufacturing of broadcloth. This mill ran by water power. President Madison wore at his inauguration in 1809 a suit of clothes made from cloth manufactured at the Seymour Woolen Mill.

The whir of the spinning wheel, the click of the hand loom, and the age of homespun has long since passed away. Hardly a mother or daughter now knows how to spin or weave by hand, yet children may find now and then, in the attic of some of the older farmhouses, a spinning wheel or hand loom, and wonder for what it was used.

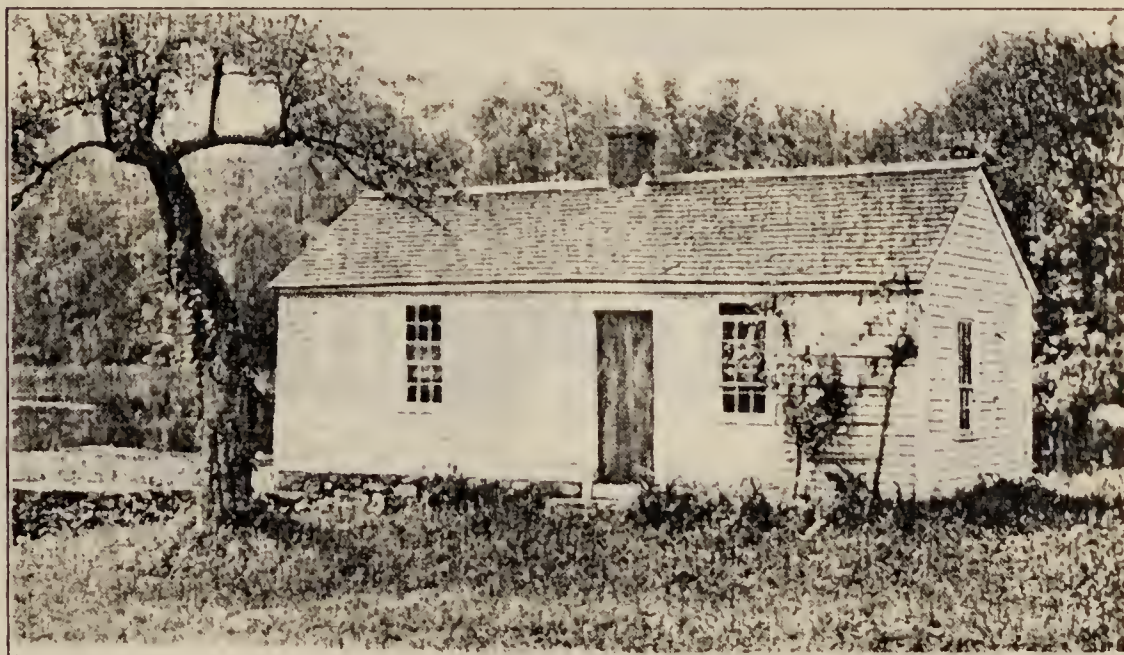
There are many woolen mills scattered throughout the State where wool is manufactured into almost every conceivable article.

4. SILK

Silk culture began in China about two thousand six hundred forty years before Christ. Goods were imported into Europe by way of India and Persia about 400 B.C. About the year 1200 the manufacture of silk began in Greece, Italy, France, and England. In 1623 James I, of England, tried to compel the planters of

Virginia to raise mulberry trees and silkworms rather than tobacco.

Silk culture began in Connecticut in the year 1732, when the Connecticut State government distributed one-half ounce of mulberry seed to each parish in the



HANK'S SILK MILL. HENRY FORD BOUGHT THIS MILL AND HAD IT PLACED IN HIS DEARBORN MUSEUM IN 1931

State. The mulberry seeds were imported from China. This was done with the hope that silkworms would be raised throughout the State and raw silk produced in quantity. This also accounts for the mulberry trees still seen in the different parts of the State. A few nurseries in the State now have mulberry trees for sale.

Silkworms feed on mulberry leaves and later spin cocoons of raw silk. These cocoons are gathered, the

worms killed by heating, the silk unwound, cleaned, dyed, and woven into cloth.

In 1758 Doctor Aspinwall, of Mansfield, set out a large orchard of mulberry trees and began the manufacture of silk by hand. In 1793 Mansfield produced



Courtesy of Cheney Brothers

THE ORIGINAL CHENEY MILL

two hundred sixty-five pounds of raw silk and later over ten thousand pounds a year.

In 1810 Rodney and Horatio Hanks built at Mansfield, Connecticut, the first silk mill in the United States. This mill was twelve feet square. Water power was here used for the first time to run the machine for the manufacture of silk cloth. The machinery was very crude and the work was not a success.

In 1830 the State distributed pamphlets consisting of "directions to the farmers for raising silkworms."

The first successful silk mill in the United States was started by the Cheney Brothers in South Manchester

in January, 1838. The present great Cheney Silk Mills in South Manchester are the outgrowth of the work of Doctor Aspinwall in Mansfield and other early attempts in Connecticut in connection with the silk industry.

In 1839 people began to realize that mulberry trees most suited for silkworm culture were not hardy enough to grow well in North America. In 1844 a blight killed almost all the mulberry trees of the country, and the millions of silkworms on hand died from lack of food. Silk growers of Connecticut, as well as those in the United States as a whole, then abandoned the attempt to produce silk on a large scale.

There are silk mills, also, in Rockville, Willimantic, New London, Natchaug, Middletown, Norwich, New Haven, Seymour, Winsted, and at other places in the State. While Connecticut can manufacture silk it cannot be produced in Connecticut or in any State of the Union as cheaply as in China, Japan, and Italy, where wages are very low. Much of the work of handling and tending silkworms must be done by hand. Hence, most of the raw silk comes from China, Japan, and Italy, and a small quantity from France.

At the present time Connecticut's silk mills turn out millions of dollars' worth of silk goods per year, and provide work for thousands of people.

Artificial silk, called rayon, is now made from plant fibres. This is rapidly taking the place of silk, as it may be used in the same way as silk and is much cheaper.

5. COTTON

Before the Revolution there was very little cotton used in the colonies. Coarse cloth was made from linen and hemp fibres. Each family was required by the General Court to sow a certain amount of hemp and flax each year.

Small cotton mills making cotton cloth were in operation; one in New London, one in New Haven, and one in Bethlehem, before 1790. The cotton was brought by ship from Barbadoes. The invention of the cotton gin by Eli Whitney in 1792 caused the manufacture of cotton cloth to increase rapidly. Rhode Island led Connecticut in the manufacture of cotton, and branch mills were established in Connecticut. This accounts for most of the Connecticut cotton mills being in the eastern part of the State.

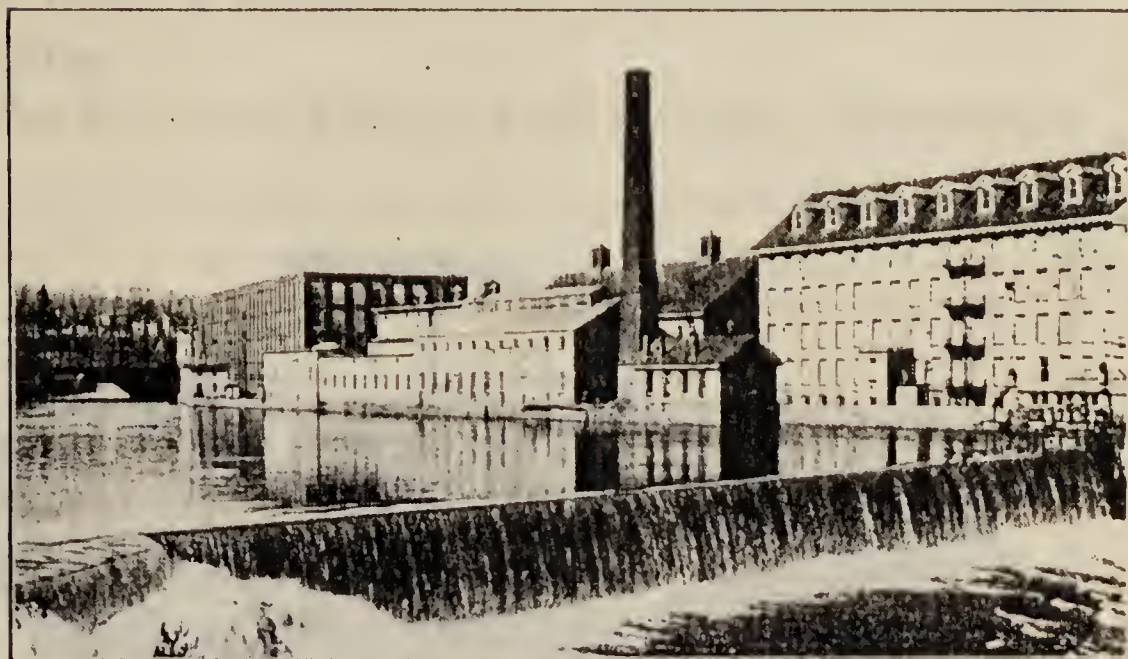
The first large cotton mill in Connecticut was erected at Pomfret in 1806 by Samuel Slater, the originator of the Rhode Island Cotton Mills. Two thousand people were present on the 4th of July, 1806, when the frame for the Pomfret Cotton Mill was raised.

From 1806 to 1820 other cotton mills were built wherever there was sufficient water power. Jewett City, Sterling, Plainfield, Thompson, Willimantic, Killingworth, and Norwich became centres of cotton manufacturing.

The cotton mills in Willimantic were built by Percy Richmond in 1824. The Willimantic Cotton Mills are at present among the largest in the State. The six-cord

thread, manufactured in Willimantic, is known as the best sewing-machine thread made in the world.

Connecticut ranks fourth in the New England States



THE COTTON MILLS IN WILLIMANTIC

in the manufacture of cotton, and produces about fifty million dollars' worth of cotton goods each year.

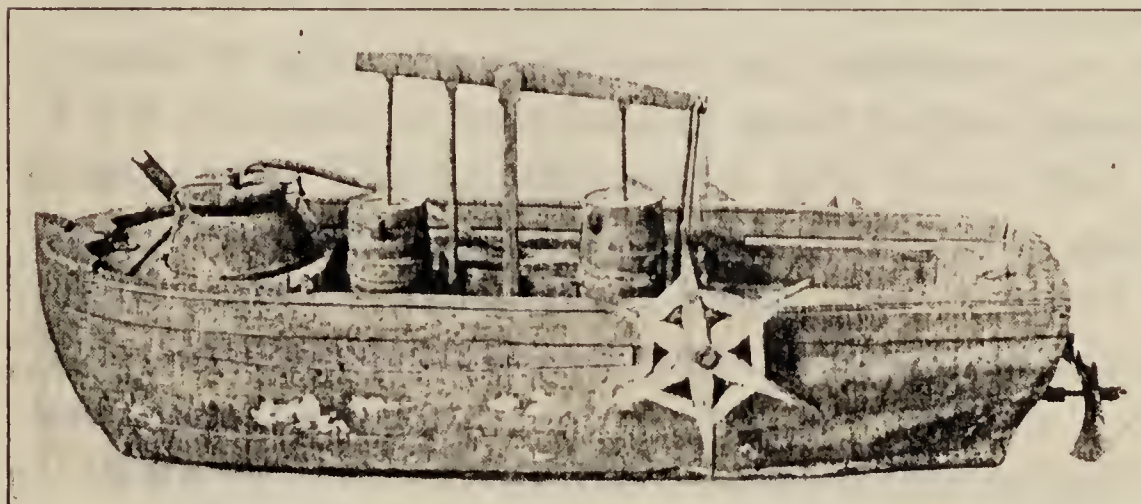
6. INVENTIONS

In the early days of Connecticut, as has been pointed out, people were largely engaged in hunting and in commercial enterprises, although there was some manufacturing done in a small way almost from the first. Previous to the opening of the Revolutionary War, Roger Sherman stated that Connecticut would eventually become an industrial State. After the Revo-

lutionary War and especially since the War of 1812 and to the present day this prophecy has been fulfilled.

Almost from the first, Connecticut began to be noted for the inventive ability of its people. It will be of interest to list a few of the most important Connecticut inventors.

John Fitch was born in East Windsor, Connecticut,



Courtesy of the New York Historical Society

MODEL OF FITCH'S STEAMBOAT

in 1743. When a boy he went to sea for a time. On returning he worked as a clockmaker, brass founder, and silversmith. He was gunsmith with the American forces at Valley Forge in the Revolutionary War.

In 1787 John Fitch built the first successful steamboat in America and ran it on the Delaware River. In 1788 he obtained a patent from the government. While his first steamboats were propelled by paddles and not very successful, he later built a steamboat with a screw propeller. This steamboat ran regularly as a passenger boat on the Delaware River between Philadelphia and

Trenton during the summer of 1790. This was seventeen years before the Clermont ran on the Hudson. The average speed of Fitch's screw-propelled steamboat on the Delaware was eight miles an hour.

Not being able to raise funds to continue the manufacture of steamboats, Fitch went to France with the hope of securing help, but at that time the French people were in the midst of the French Revolution and unable to give the steamboat any attention or help. Fitch returned to America and made further efforts to secure help. The Legislatures of New York, New Jersey, Delaware, Pennsylvania, and Virginia granted Fitch exclusive steamboat rights, but doubted the value of his invention and declined to supply funds to continue the work.

Without funds Fitch was somewhat discouraged. He passed his steamboat plans over to a friend for safe-keeping and went to Kentucky seeking employment. There he died in 1798, "the victim of the lack of imagination of his generation."

While the invention of the steamboat has sometimes been accredited to Robert Fulton, it rightfully belongs to John Fitch, of Connecticut.*

In 1887 the Connecticut General Assembly, after careful investigation, had a bronze tablet placed on the State Capitol near the north entrance stating that "John Fitch, a native of the town of Windsor, was the

*In 1786 James Rumsey, of Maryland, exhibited on the Potomac River in the presence of George Washington a boat propelled by steam. While Rumsey's boat would move, it had very little power and was not successful.

first to apply steam successfully to the propulsion of vessels through the water."

In 1927 Congress officially recognized John Fitch as the inventor of the steamboat and had erected to his memory a fifteen thousand dollar monument in Bardstown, Kentucky, where John Fitch is buried.

Eli Terry, of Windsor, moved to Watertown and began to make clocks in the year 1789. These clocks were made of wood and of a small size that could be hung on the wall. In 1800 he hired two young men to help him. By the year 1802 he was manufacturing several thousand clocks a year and water power was used to run the machinery in his factory.

Seth Thomas was the second great clockmaker of Connecticut. He learned the craft from Eli Terry and established, in 1813, the famous "Seth Thomas Clock Company" of Thomaston, which is still manufacturing clocks.

Chauncey Jerome was the third great clockmaker of Connecticut. He, too, learned the craft from Eli Terry. Chauncey Jerome tried to sell his clocks in the South, but found difficulty, as the wood wheels frequently swelled from dampness when the clocks were shipped by sea or when held in storage for long periods during damp weather. This rendered the clocks useless. Some other material than wood must be found. He tried iron and steel wheels, but they became rusty and the clocks would not run. In 1825 he cut, by machinery, the wheels for a clock from an old brass kettle and later perfected brass clocks. These were far superior to the

wooden clocks and soon came into common use through the United States and in England. The New Haven Clock Company is a descendant of the Jerome Clock Company. At the present time there is hardly a home in the United States where the tick of a Connecticut clock is not heard. For one hundred fifty years Connecticut has been the leading State of the United States in the manufacture of clocks and watches, and in the State Bristol is the leading city.

Eli Whitney, a graduate of Yale, went to Georgia to teach school in 1792, and while boarding at the home of Mrs. Greene, widow of Nathanael Greene, who served in the Revolutionary War, invented the cotton gin.

Doctor Apollo Kingsley, of Hartford, about 1793 rode through the streets of Hartford in a steam carriage. This was one of the first automobiles ever built.

Samuel Colt was born in 1814 in Hartford. In 1835 he obtained patents on the revolving firearms which he had invented. Few of these were made, however, until 1845, when the government ordered several thousand for use in the Mexican War. These were manufactured in Whitneyville, Connecticut, in the same factory where Eli Whitney had made rifles for the army during the War of 1812. Since then the Colt's Patent Fire Arms Manufacturing Company, in Hartford, and the Winchester Arms Company, in New Haven, have made world-wide reputation in the manufacture of firearms.

David Bushnell graduated from Yale in the class of 1775. His home was at Saybrook, and he frequently saw, during the Revolution, the British ships of war

sailing past or riding at anchor in the harbors along the Connecticut shore. Connecticut had no great battle-ships that could go out and meet these British war-ships, so David Bushnell invented the "American Turtle," which was a little like the torpedo of the present day. Explosives were placed in the Turtle and by means of clock work and strings reaching back to the shore it was sent out to blow up a British ship. It did not get near enough to destroy the ship, but the British were terribly frightened. The Turtle was used in the Revolutionary War and in the War of 1812 without doing much harm to the British ships, but it gave the British sailors some terrible surprises and caused them many anxious hours.

Charles Goodyear was born in New Haven, Connecticut, in the year 1800. His father was a hardware merchant and secured patents on a number of inventions.

When Charles was a young man the family moved to Naugatuck, Connecticut, where Charles also became a hardware merchant.

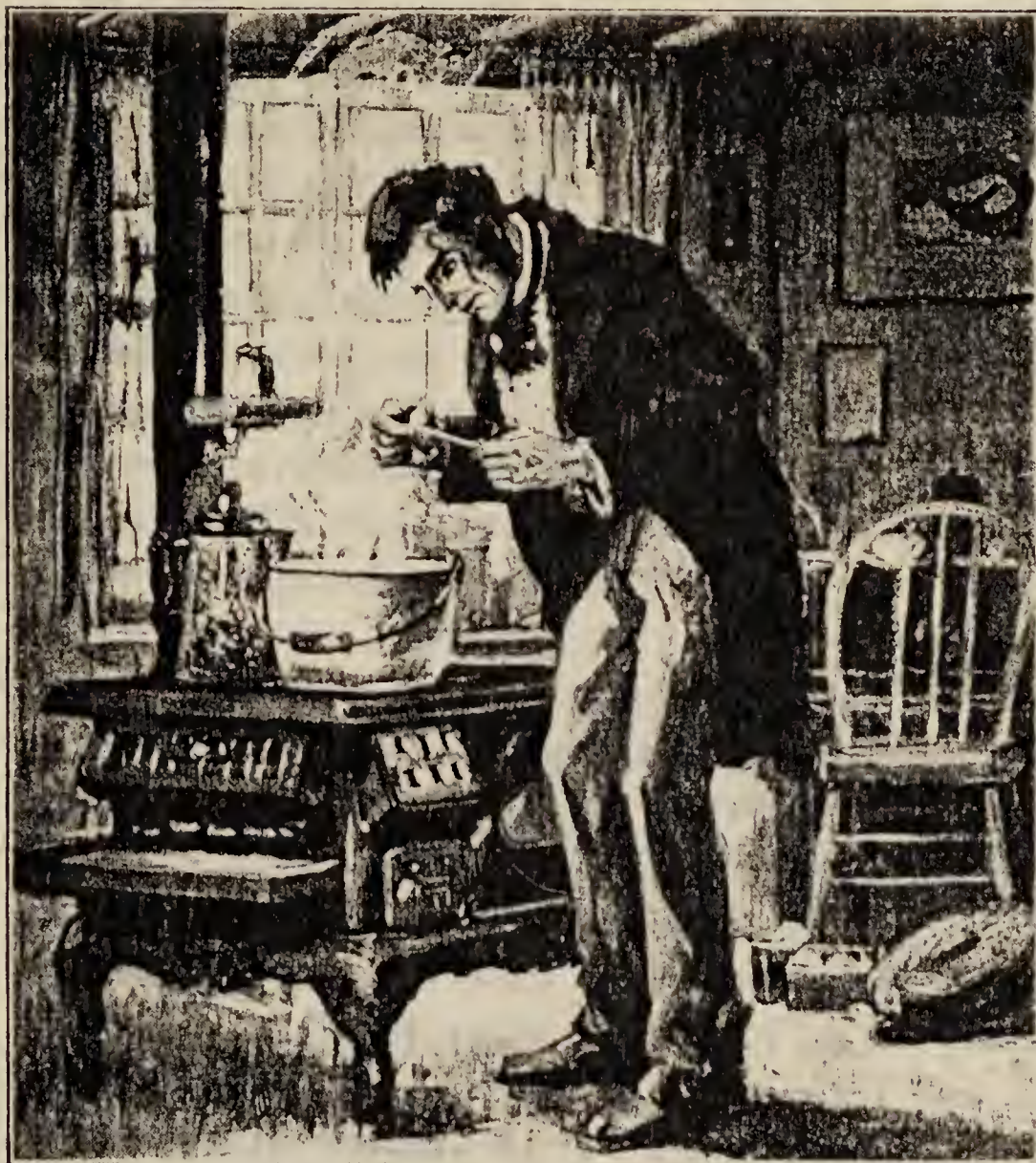
In the year 1770 a sticky ball of rubber was sent from the West Indies to Joseph Priestley, of England. Priestley was known far and wide as the discoverer of oxygen. He experimented with rubber for a number of years, but found no use for it except to rub pencil marks from paper.

For more than fifty years people studied rubber and thousands of experiments were attempted in an effort to make rubber useful. One of these experiments was

the coating of cloth with rubber for coats. The worst feature was that these coats stood alone when cold, and when warm man and coat soon became one. This feature had to be overcome.

In 1828 Charles Goodyear, who already had several inventions to his credit, began experimenting with rubber. He mixed rubber with various ingredients in an effort to make it firm, yet flexible, in hot and cold weather. For ten long years he worked on the problem. The hardware business languished. His family was in want. He had to move his laboratory into the kitchen, which made it difficult for Mrs. Goodyear to do her housework.

One day in the winter of 1839, while mixing a handful of rubber with sulphur, he was talking enthusiastically about the possibilities of this tree juice, as was his custom, and in punctuating his remarks with gestures the rubber and sulphur mixture fell into the stove. "Another experiment lost," he sighed as, with fire shovel and poker, he regained the mass and threw it one side. When it cooled it was not the same substance that fell into the fire. It was not sticky. It was flexible, but it returned to its original form. One thing more must be learned. Would it break in cold weather? Grasping a nail and a hammer he hurried outside and nailed it to the door. Next morning he was up early. He hurried to the door. The mass was unchanged. The problem was solved. "I shall name the new process 'vulcanizing,'" he said, "for Vulcan, the Roman God of Fire."



Courtesy of the Goodyear Tire and Rubber Company

CHARLES GOODYEAR ACCIDENTALLY DISCOVERS HIS
VULCANIZING PROCESS

But much remained to be done before the invention was practical. Temperatures and proportions of ingredients must be worked out. Five years passed before Goodyear received his first patent. Then came a fair degree of success. Then followed business reverses and the debtor's cell.

Charles Goodyear died in poverty, but it is fitting that, years later, one of the largest of the rubber-manufacturing companies is named after him. In all, he secured about sixty patents, but most of these were invaded by other people and his exclusive right to them was not established until several years after his death.

Charles Goodyear discovered that the combining of sulphurous gas and rubber, under heat, converts India rubber into material useful in thousands of ways. By reason of this discovery we now have rubber factories in the Naugatuck Valley, in other parts of the State, and throughout the world.

Doctor Horace Wells, a dentist of Hartford, first began the use of gas (nitrous oxide) in 1844 to prevent pain in connection with the filling and pulling of teeth. This has brought relief to millions of people in all parts of the world.

Elias Howe was born in Spencer, Massachusetts, on July 9, 1819. As a boy he worked on the farm with his father in the summer and attended the district school in the winter. At the age of sixteen he began working in a cotton factory. Later he worked in machine shops in Cambridge and in Boston, where he learned the machinists' trade. In 1843 he came to New Hartford, Connecticut, and was employed in Greenwood's Cotton Mill. While there he began work on his sewing machine in the basement of the old New Hartford House. Howe was familiar with the crude sewing machine invented in 1832 by Walter Hunt, of Brooklyn, New York. Hunt had worked out the idea

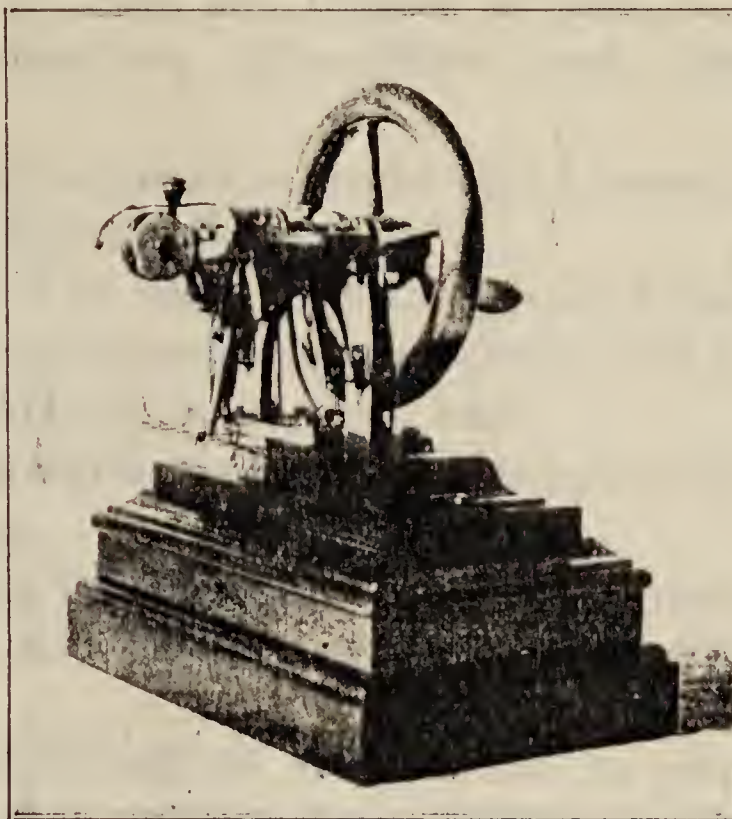
of an eye near the point of a moving needle and had tried a shuttle sliding beneath. These two things made possible the mechanical lock-stitch which is still used on present-day sewing machines.

By 1845 Howe had improved and perfected the sewing machine as invented by Hunt to the point where it was practical and worked easily and well. A patent was granted Howe in 1846.

Later Wheeler and Wilson, of Bridgeport, improved the machine as patented by Howe and built great factories for the manufacture of sewing machines.

Stephen C. Bucknall, of Watertown, began the manufacture of locks in 1832. *Eli Terry, Jr.*, improved the methods of making locks, and in 1854 the Eagle Lock Company, of Terryville, was organized.

Linus Yale, Jr., invented the famous Yale lock in 1869. This lock has given to Connecticut world-wide fame.



MODEL OF HOWE'S SEWING MACHINE IN
THE UNITED STATES MUSEUM

7. MANUFACTURING

Connecticut people have engaged in almost all lines of business and manufacture, from slave trade to missionary work, and from the making of pins to the making of locomotives, automobiles, and aircraft engines.

The three most important reasons why Connecticut became a manufacturing State are:

1. The fact that in early days the people found it too costly to import manufactured products from England. It was cheaper to make them here.

2. The many streams in Connecticut supplied abundant water power.

3. The so-called Yankee of Connecticut saw ways to improve foreign-made goods and tools and proceeded to do so.

In the nineteenth century, Connecticut, in proportion to its population, took out more patents than any other State in the Union.

Some of the early manufactured articles in Connecticut were nails, farm tools, and clothing. The first nails were hammered out by blacksmiths and most of the other things were made in the homes.

As the years passed little shops and factories sprang up in almost every village, and more and more goods were manufactured. The "Connecticut Yankee" soon began to sell his products in the neighboring colonies. In early colonial days tinware was made in Berlin. Connecticut tin peddlers travelled as far west as the

Mississippi River and through the Southern States. In addition to tinware, the Yankee peddler carried "notions," such as pins, needles, thread, washboards, brooms, and numerous other things.

Connecticut now manufactures large quantities of brass goods and allied commodities: clocks and watches, typewriters, electrical machinery, foundry and machine-shop products, hardware, small arms and ammunition, hats, woolen goods, phonographs, corsets, needles, pins, hooks and eyes, snap fasteners, plated ware, cutlery and edged tools, springs, silverware, silk goods, screws, metal-working machinery, cotton goods, tools, piano and organ materials, toys, stationery, paints, buttons, worsted goods, rubber goods, furniture, sewing machines, enamelled ware, automobiles, and airships.

SUGGESTIONS FOR STUDY

1. Compare farming as conducted by the Indians with that carried on by the white men.
2. As a class exercise prepare a play, *A*. a family in a colonial home, *B*. a family in a twentieth-century home.
3. Compare early shipping at New Haven and Hartford with that done to-day and describe the early whaling fleets.
4. Trace sheep raising and the manufacture and use of woolen goods in Connecticut from the colonial days to present.
5. Trace the history and use of silk in Connecticut.
6. Trace manufacture and use of cotton in Connecticut.
7. List each invention given, explaining where manufactured and used.
8. What is meant by "patent" and look for dates of patent on articles in your home and school.
9. Make special study with booklets and pictures of present manufacturing, in the village or city in which you live.
10. Visit one or more shops, factories and mills and start a list of articles made in Connecticut.

CHAPTER XX

INSTITUTIONS

"Over the hill to the poorhouse—my child'r'n dear, good-by!
Many a night I've watched you when only God was
nigh;
And God'll judge between us; but I will al'ays pray
That you shall never suffer the half I do to-day."

—WILL CARLETON.

IN Connecticut the town was from the first the centre about which the State has been organized. The towns have always been jealous of State control and for this reason State-controlled institutions have been slow to develop.

From the first days of settlement in Connecticut each town has cared for its own poor. From 1635 to 1784 there were no State institutions of any kind with the single exception of Newgate Prison.

This prison, the first common or State prison in Connecticut, was established in 1773 in the Copper Mine at Newgate, in the present town of East Granby. Newgate was continued as a prison until 1827, when the prisoners, about one hundred twenty-seven in number, were transferred to the present prison at Wethersfield.

The second State institution was the State Board of Charities, organized in 1784. This board was organized to care for paupers who came into the State but had not gained a residence in any town.

In 1817 the American School for Deaf was opened in

Hartford. It is the oldest school of the kind in the United States. The school is open to those between the ages of eight and twenty-five, who are deaf. Every effort is made to give them an education that will enable them to earn an honest living.

On March 1, 1854, the State Reform School at Meriden was opened for boys under sixteen years of age who play truant from school or fail to obey parents or who break the town, city, or State laws. By March 31, 1855, one hundred fifty-one boys had been committed to the Reform School. In 1891 the name was changed to the Connecticut School for Boys. Boys when once committed to the school are held until twenty-one years of age unless sooner reformed.

In 1870 a similar institution, called the Industrial School for Girls, was opened in Middletown. This was a private institution, though supported in part by the State, until the year 1921, when the State took over the school and changed the name to Long Lane Farm. There is a large farm connected with the school where the girls carry on farm work under the direction of a woman who thoroughly understands farming. The school is for "viciously inclined girls between the ages of eight and sixteen years." This includes the stubborn and unruly girls, truants, and those who have broken the law. Girls who are committed to the school usually remain until twenty-one years of age.

In 1821 the first insane asylum was opened in Hartford under the management of Doctor Todd. The State Legislature supplied the funds. In 1867 the State be-

gan building the insane asylum in Middletown. In 1904 a second insane asylum was opened at Norwich.

The Hartford Orphan Asylum was chartered in 1883 and has room for large numbers of boys and girls.

In 1883 the Legislature passed an act requiring each county to establish a county home. This is a place of refuge in each county for children between the ages of four and eighteen who are waifs, strays, and children of prisoners and paupers. Children who are neglected, deserted, or cruelly treated may be sent to the County Home. A child stays at the home until a permanent place in a well-selected family can be found for it.

The Connecticut Institute and Industrial Home for the Blind is located in Hartford. This was established in 1893. Every effort is made to educate the blind and to teach them to do some useful work. The State also maintains a home for the blind in Farmington.

In 1909 the General Assembly appropriated four hundred thousand dollars for the construction of the Connecticut Reformatory at Cheshire for young men between the ages of sixteen and twenty-five who have been convicted of minor offenses.

SUGGESTIONS FOR STUDY

1. Find how the poor are cared for in your town or city.
2. Find how the deaf learn to talk.
3. Describe the County Home for your county.
4. Find how the State cares for the blind and how the blind learn to read.
5. List in your note book the names and locations of the State institutions.
6. Suggest ways your school may help to prevent boys and girls from becoming criminals as they grow up.

CHAPTER XXI

EDUCATION

"O, noble State! where the tall steeple shines,
At mid-day, higher than thy mountain pines,
Where the white schoolhouse, with its daily drill
Of happy children, smiles upon the hill."

—JOHN C. BRAINARD.

1. COLONIAL SCHOOLS

WITH the early settlers of Connecticut at least the ability to read and write was considered a necessity. In every village or settlement there were the church and near by the blacksmith shop and the schoolhouse. The church and the schoolhouse are with us yet, but the blacksmith shop is changing into a garage to meet the needs of modern travel.

Let us trace in this chapter the educational changes from colonial days to the present.

A few of the people who first settled Connecticut had been well educated in England. Some of them were graduates of the great universities of Oxford and Cambridge, in England, or of the University of Dublin, in Ireland. They naturally desired to start schools and colleges in Connecticut. Most of the people, however, who settled Connecticut had very little education. Many of them could not write their names. How-

ever, they desired that their children be educated and so become able to take part in the government of the towns and to read the Bible.

On Christmas Day, 1641, the General Court of New Haven voted that a free school be started, at once. This was the first free school in Connecticut. Ezekiel Cheever was the first teacher and was paid a salary of about one hundred dollars a year. Mr. Cheever was in the band which had left Boston in 1638 to found New Haven. Latin as well as arithmetic and English and the classics were taught in this school.

The second school in Connecticut was opened in Hartford in 1643. Mr. Andrews was the first teacher, at a salary of about eighty dollars a year. This school was not a free school, as tuition was charged.

As rapidly as new towns became settled similar schools were established.

These master's schools were a combination of grammar school and high school, as Latin and the classics were taught, as well as the common branches.

Gradually as the years passed more emphasis was placed on Latin and preparation for college. In those early days it was often impossible to find enough people who had sufficient education to teach in the master's school. Many times the Congregational minister was also the village schoolmaster. Private schools of this kind, called "Select Schools" were common for almost one hundred years. A number of larger private college-preparatory schools, called academies, were organized also. Among the foremost of these in Connecti-

cut was the academy at Lebanon, established in 1743 by Governor Jonathan Trumbull. Pupils came to this academy from all parts of New England and from North and South Carolina and Georgia. Other academies sprang up in various parts of the State.

The following academies are still in existence: Woodstock Academy, in Woodstock, organized in 1801; Bacon Academy, in Colchester, organized in 1803; and Norwich Free Academy, organized in 1856. Bacon Academy is now a free high school for Colchester.

The old academy building in Plainfield still stands on a hill in the rear of the village. This was the first academy in Windham County and was organized in 1770. This is one of the older academy buildings of the State and is used, at the present time, as a grammar-school building.

From the master's schools of the days of Ezekiel Cheever in New Haven and Mr. Andrews in Hartford, the present great public high-school system of our day has slowly developed during the past three hundred years. Since 1900 the towns and the State have assumed the full expense of our secondary schools.

In 1650 the General Court of Connecticut passed several votes respecting schools. These are called the School Code of 1650. This code provided that the parent or guardian be required "not to suffer so much barbarism in any of their families as to have a single child or apprentice unable to read the holy word of God and the good laws of the colony." They were also to bring them up to some lawful calling or employ-

ment. The law provided a fine for those who did not obey. The selectmen of every town were required to visit homes where the law was not carried out and find ways to enforce it.

The code provided also that children be taught the more important laws of Connecticut and be instructed in the catechism.

In towns where there were one hundred families or more a grammar school was required. In 1656 the General Court of New Haven passed similar laws. This code required all children to be educated, both girls and boys. The master's schools of the early colonial days did not admit boys until they could "read words of two syllables and keep their place." Girls were not admitted at all. The master's schools offered no opportunity for the girls or for the younger boys.

For this reason many mothers began to teach their own children to read and write at home. Often the children of near-by neighbors came in and paid a small sum to be taught. A school of this kind was called a Dame School. Dame schools were common in England in those days and, therefore, not new to the people of Connecticut. Dame schools were opened in New Haven as early as 1651.

In the town of Oxford, Miss Betty Jermer taught a dame school in her kitchen before the great fireplace. The floor was scoured clean and covered with fine sand. Miss Jermer made figures and examples with her rod in the sand and her pupils copied them on pieces of birch bark with pieces of charcoal for pencils.

In Windham, Rebecca Moffit taught a dame school, charging each scholar a penny a day.

In many of these dame schools the parents supplied the seats for the children. These seats often consisted of blocks of wood sawed from the end of a log. The dame sometimes provided a small rug and a pillow on the floor, where a little, weary pupil might rest.



A DAME SCHOOL

From an early edition of the New Primer

These dame schools were not of much real value until they were taken over and controlled by the towns. Control by the towns began a little before the year 1700. As the towns began to take over the control of these schools, and as soon as public money was used to support them, many of the schools were taught by men, and girls as well as boys were made welcome. The scope of the work was also increased. At first the towns

paid one-half of the salary of the teacher and the parents of the children paid the other half. Many poor families could not afford to send their children to school. About 1800 several of the towns assumed the whole burden of expense for the grammar schools.

In 1659 a free public grammar school was opened in New Haven. The school was not well attended, as parents frequently kept their children out to work, much the same as many wish to at the present time.

It was agreed that children should learn to read the Bible in order to know how to lead good lives. At first schools were only in session three or four months in the year. Later this was changed to six months, and in 1678 the time was changed to nine months. The present legal requirement is about nine and one-half months.

In 1684 public-school property was made exempt from taxation and town schools sprang up in all the towns of the State. In these primary and grammar schools reading, writing and arithmetic were taught. These were called the three r's.

School visitors were appointed in each town. They visited the schools and reported to the public any disorders or misuse of money. These visitors were usually ministers.

As the years went by public schools were encouraged and private schools discouraged. In 1750 a law was passed permitting the election of school committees by the towns.

From these early colonial dame schools has gradually grown up our present great system of free public

schools, housed in suitable buildings and taught by trained teachers.

Connecticut was among the first of the New England States to promote education, and was an example to the other English colonies in America.

Noah Webster states that when he was a boy the only books used in school were the hornbook, spelling book, Psalm book, and the Bible.

Slates were not used until several years after the Revolutionary War. The teacher wrote the penmanship copies and the arithmetic sums on paper. There were no writing books and no arithmetic books. Webster published his spelling book in 1783. This was much better than Dilworth's spelling book, which had been used before. No English grammar was taught.

The first town in the State to introduce free textbooks was the town of Killingworth.* Progress in education has been a struggle all down the years.

SCHOOL BUILDINGS

In each town as it was settled the meetinghouse was the first public building to be erected; the gristmill was second and the pound, third. Usually the schoolhouse was not built until a generation or two later.

Ezekiel Cheever's first school in New Haven was kept in his own home. Mr. Andrews, in Hartford, also conducted his school in his own home. In nearly all the Connecticut towns the first schools were kept in the

*In 1931 the Legislature passed an act requiring all towns to supply free textbooks for their public schools.

home of the masters, or, if a dame's school, then in her home.

By 1700 the towns began to hire rooms for school purposes. These hired rooms were often used for the dame's schools in the summer and the master's schools



AN EARLY ONE-ROOM SCHOOL

in the winter. Ofttimes schools were held in such parts of the town as would supply a room. Barns were often used for schoolhouses during the summer.

By 1750 the towns were building small one-room school buildings. A room twenty-five feet by twenty feet was considered large enough for sixty pupils.

INDIAN EDUCATION

The Connecticut code of 1650 further provided for the education of the Indians. In 1730 an Indian school

was established in the town of Farmington. The General Assembly imposed a fine on those who had Indian children in their families as servants and failed to teach them the English language.

Other Indian schools were conducted in Plainfield,



EARLY INDIAN SCHOOL IN PLAINFIELD

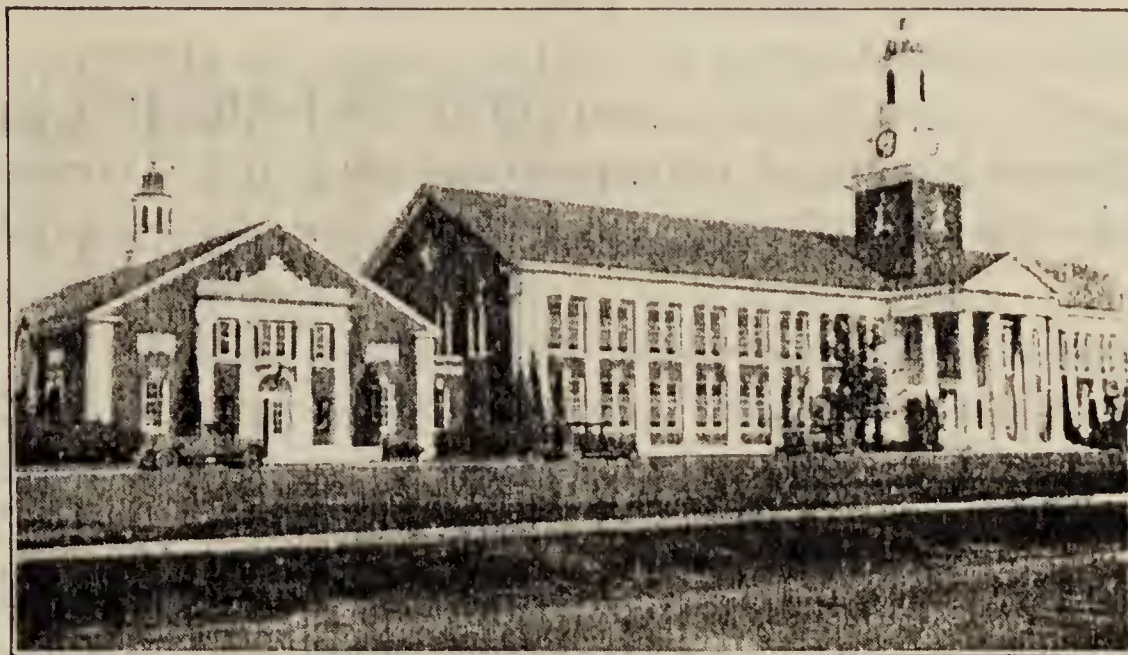
in Norwich, and in New London. The most celebrated Indian school was the Moore Indian Charity School in Lebanon, now Columbia, Connecticut. This was taught by Reverend Eleazar Wheelock in 1735. Samson Oocom, a Mohegan Indian, who was educated here, became well known in New England by reason of his missionary work among the Indians.

2. SCHOOLS IN 1932

There are four State Normal Schools, as follows: Danbury Normal School, New Britain Normal School, New Haven Normal School, and Willimantic Normal

School, with an enrollment of almost one thousand future teachers.

State trade schools are located in Bridgeport, New Britain, Putnam, South Manchester, Torrington, Danbury, Meriden, Stamford, Middletown, Hartford, and



STATE NORMAL SCHOOL BUILDINGS AT NEW BRITAIN

Willimantic, with an enrollment of over four thousand students.

There are the following high institutions of learning in the State: Connecticut Agriculture College, in Mansfield, with five hundred students; Yale University, in New Haven, founded in 1701, now enrolls five thousand students; Trinity College, in Hartford, founded in 1823, now enrolls two hundred seventy students, and Connecticut College for Women, in New London, founded in 1911, now enrolls five hundred

sixty students; Wesleyan University, in Middletown, founded in 1829, now enrolls six hundred students.

There are seventy high schools in the State with an enrollment of over forty thousand students, and in the public elementary schools of the State there are enrolled over two hundred sixty thousand children.

As roads are improved the one-room schools are being gradually closed at the rate of about twenty-five a year and the children transported to central consolidated schools, where better educational advantages are made possible.

In addition to the above-mentioned public schools there are many private schools of elementary and high-school grade, as for example the Gilbert School at Winsted, and the church and parochial schools of the State.

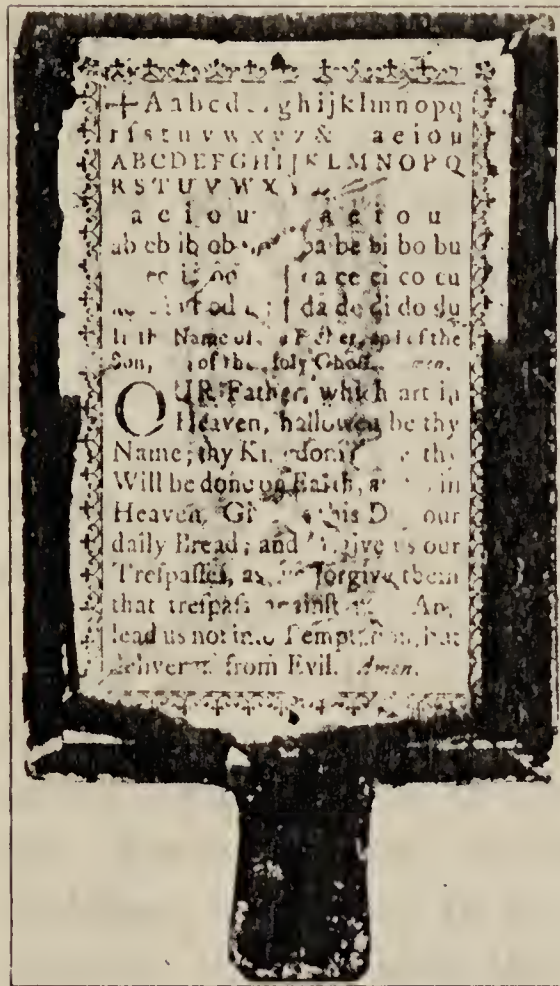
SUGGESTIONS FOR STUDY

1. Prepare a brief talk on the first schools of New Haven and Hartford.
2. Trace the history of the academy and locate present academies in Connecticut.
3. Find what was taught in the early schools of Connecticut and compare with what is taught now.
4. In a brief talk describe the "Master's School" and the "Dame Schools."
5. Trace the beginning and continuance of public education in Connecticut.
6. Compare the length of the school year in the old days with the school year of the present time.
7. Find and list the tools and conveniences the early schools had. Compare with those of the present day.
8. Prepare a short talk on Indian education in Connecticut; on colonial school buildings as compared with present-day school buildings.
9. List the kinds of schools in Connecticut to-day and the subjects taught in each.

3. SCHOOL BOOKS

And in the old colonial schools,
 With tiny horn-book and quaint primer,
 All under sturdy birch-tip rules,
 There was of knowledge just a glimmer.

The first textbook used in the colonial schools of Connecticut was the famous *horn-book*. This was



AN EARLY HORN-BOOK

From the original in the New York
 Public Library

was a one-page book with a wood back about four inches long and two inches wide. A printed paper was fastened on one side. This paper was covered with a thin sheet of yellowish horn. The print could be read through the sheet of horn and at the same time be protected from finger marks and wear. At the lower end of the wooden back was a handle for holding the book. Usually there was a hole in the handle so that a string could be inserted and the book sus-

suspended from the neck. The print on the single page of the horn-book consisted of the alphabet, syllables, as ab,

eb, ib, ob, ub, and others of similar nature. The Lord's Prayer was also printed on this sheet. From a book of this kind the little boys and girls of those days learned their letters, and this book was practically the only book used by primary grades in Connecticut schools for a period of about one hundred years.

The only reading books for upper grades, previous to the Revolution, were the Psalter and the Bible.

In those days teachers often explained to the pupils that the devil went about from house to house with a red-hot pitchfork and that when he found naughty children he would carry them off on the fork.

Following the horn-book the New England Primer, published in 1685 in Boston, was used as almost the only textbook for nearly another one hundred years. More than three million copies of this book were printed, as the book was used in all the schools of the United States. It was one of the most universally used school books that has ever been written. It was a little book five inches long, three inches wide, and contained about eighty pages. In this book there was the alphabet, words to spell, morning and evening prayer for children, and grace to be said before meals. For each letter of the alphabet there was a rhyme. Two of the rhymes were as follows:

A.

In Adam's fall
We sinned all.

C.

The Cat doth play,
And after slay.

There were a few crude pictures and a few poems.

Later a few very short stories were added. These were the only stories the children of those days had.

The primer also contained a catechism of one hundred seven questions and answers. All children were required to thoroughly learn this catechism. This legal requirement was continued until the adoption of the present State Constitution in 1818. Ministers and deacons visited not only the schools but the homes, and tested the children to see whether the law was obeyed or not.

Children who completed the primer usually began to study the Latin grammar.

About the year 1700 spelling books began to be used in the schools against the protest of the parents, who feared religion would be "banished from the world by the use of the spelling books." Among the earliest spelling books were Fenning's, Moore's, Dilworth's, and Perry's.

There was, however, no uniform way of spelling words, even in the spelling books used, until the days of Noah Webster and his famous spelling book and dictionary. Noah Webster was born in West Hartford on October 16, 1758. Webster also wrote a grammar and a reader. Webster's spelling book, called *The American Speller*, was published in 1783. This book was four inches by six inches and contained about one hundred sixty-eight pages. By March, 1818, more than five million copies of the book had been sold.

Noah Webster received a royalty of less than one cent a copy, but so many copies were sold that the in-

come was sufficient to support himself and family during the long years he spent in writing his dictionary.

Webster's spelling book began with an explanation of the sounds of the letters. Phonic work followed using



Photograph by courtesy of B. I. Miller

BIRTHPLACE OF NOAH WEBSTER AT WEST HARTFORD

the vowels, a, e, i, o, u, and y; as for example, "spla, sple, spli, splo, splu, sply."

Then followed long lists of words of one syllable, of two syllables, and three syllables, and four syllables.

Further over in the book were poems and stories and quotations from the Bible. Usually the boys and girls read the stories again and again until they knew them by heart and could repeat them word for word at any time during later life. During the years 1895-1905 there were many people seventy to eighty years of age in different parts of the State who could repeat word

for word the following story and others from the American Spelling Book:

THE BOY THAT STOLE APPLES

"An old man found a rude boy upon one of his trees stealing apples, and desired him to come down; but the young Sauce-box told him plainly he would not. Won't you? said the old Man, then I will fetch you down; so he pulled up some tufts of Grass, and threw at him; but this only made the youngster laugh, to think the old Man should pretend to beat him down from the tree with grass only.

"Well, well, said the old Man, if neither words nor grass will do, I must try what virtue there is in stones; so the old Man pelted him heartily with stones which soon made the young Chap hasten down from the tree and beg the old Man's pardon.

"*Moral:* When kind and gentle means will not reclaim the wayward, they must be dealt with in a more severe manner."

From the horn-book and the other early reading books came the idea of books on geography, history and English grammar.

Morse's Geography Made Easy, published in 1784, was the first American geography. Even then geography was learned as a catechism, with no attention to the meaning. It was a memory process only.

In the early schools writing was done on birch bark or paper from copies set by the master. Slates were not used until after the Revolution.

Arithmetic was not generally taught until about 1700. No books were used and the master wrote the sums on birch bark or paper. In 1788 Nicholas Pike published the first generally used American arithmetic.

This was a volume of five hundred seventy-two pages abounding in rules and arithmetical puzzles. For the next hundred years it was the acme of a pupil's ambition to "cypher through this arithmetic." If he succeeded, it was a sign of prodigious knowledge.

In 1827 Jesse Olney, born in the town of Union, published a geography which in thirty years went through ninety-eight editions and was almost as famous as Webster's Spelling Book. This geography, as do our present geographies, began with home surroundings and from these covered the world.

In 1835 the National Preceptor, by J. Olney, was published in Hartford. This was a book similar in size to our present readers and containing three hundred thirty-six pages of prose and poetry, but not a single picture. This book held a leading place as a school reader for about fifty years.

SUGGESTIONS FOR STUDY

1. List the early school books.
2. Compare the contents of the New England primer with the primers used in schools to-day.
3. Prepare a short talk on (a) early spelling and spelling books, (b) the famous spelling book written by Noah Webster, (c) the objection to spelling books.
4. Prepare a brief talk on early arithmetic books. Compare these with our present arithmetic books.
5. Show in a short talk how schools, subject-matter, methods of teaching and learning, and books have changed as the years have passed.
6. Prepare as a class exercise a play in three acts. Act I: A school in Hartford or New Haven in colonial days. Act II: A school soon after the Revolutionary War. Act III: A school of to-day.

CHAPTER XXII

WAR WITH SPAIN AND WITH GERMANY

1. CONNECTICUT'S PART IN THE SPANISH-AMERICAN WAR

"This one fought with Jackson, or faced the foe with Lee;
That one followed Sherman as he galloped to the sea;
But now they're marching on together as loyal as can be,
And side by side they'll fight to set poor Cuba free."

—FRANK L. STANTON.

AFTER the great Civil War swift progress was made in social, educational, and industrial activities, and the State increased rapidly in population, business, and wealth. Then came the Spanish-American War.

Following the discovery of Cuba by Columbus on the 27th day of October, 1492, Spain had general control of the island for more than four hundred years, or until the close of the Spanish-American War and the signing of the Treaty of Peace at Paris, on October 1, 1898.

In 1895 the natives of Cuba revolted against the harsh rule of Spain. President McKinley, of the United States, protested to Spain against her misrule in Cuba and demanded that order be restored. Six European countries, through their Ambassadors, wrote President McKinley, saying: "For humanity's sake do not go to war." President McKinley replied: "If we do go to war, we hope you will understand that it is for the sake of humanity."

The seeming reply from Spain, however, was the

blowing up of the United States battleship Maine in Havana Harbor on February 15, 1898. Two officers and two hundred fifty-eight members of the crew met death without warning and went down with the ship. Preparations for war were then begun in the United States.

“And front to front with Spain,
From ship to ship, from lip to lip,
Passed on the quick refrain,
Remember, remember the Maine.”

On the 19th of April, 1898, Congress declared war on Spain, and on April 28 President McKinley called for one hundred twenty-five thousand men. Soldiers of the North and soldiers of the South who had fronted each other in battle in the great Civil War, more than thirty years before, responded to the common cause and all through the Spanish-American War they camped and marched and fought and died side by side under the loved Stars and Stripes. This was glorious proof that the North and the South were united in sympathy and brotherly love once more.

Connecticut was asked to supply one regiment of infantry, one of light batteries, and two heavy batteries for two years. The support of the war was not unanimous in Connecticut and it was with extreme difficulty that these troops were secured.

On May 25, 1898, President McKinley called for seventy-five thousand additional men, four hundred ninety of these to be from Connecticut. By this time the people of the State were more united in the sup-

port of the war, and over fourteen hundred men cheerfully responded.

Connecticut men took their parts bravely and well in the badly managed preliminary camp work and in action on land and sea, whether with Dewey in the attack on far-distant Manila or with Roosevelt and the other brave leaders in Cuba.

When peace was signed at Paris on October 1, 1898, Cuba was declared free, but under the protection of the United States. Porto Rico and Guam were ceded to the United States and the Philippine Islands were sold to the United States by Spain for twenty million dollars.

The soldiers of the Spanish-American war have joined with the Grand Army of the Republic from the Civil War to observe Memorial Day in honor of the dead of both wars, and as the years roll on the soldiers of the World War will continue Memorial Day for the dead of all the wars in which the United States took part.

SUGGESTIONS FOR STUDY

1. Turn back to the two Spanish wars as given in Chapter XII and recall the ancient conflict with Spain.
2. See one or more histories of the United States for accounts of the Spanish-American War and list the causes of the war.
3. As a class exercise prepare a play showing the reunited spirit of the North and the South as they "camped, marched, fought and died side by side."
4. Prepare a brief talk outlining the results of the war and the present condition of Cuba and the Philippine Islands.
5. Find why there were fewer deaths from fever than during the two previous wars with Spain.

2. CONNECTICUT'S PART IN THE WORLD WAR

"Allies, you have not called in vain:
We share your conflict and your pain.
'Old Glory,' through new stains and rents,
Partakes of Freedom's Sacraments."

—DANIEL HENDERSON.

The call to arms in April, 1917, for participation in the World War was the first great call on the United States as a united nation since the call of 1775. Connecticut was united and ready and wrote her name high on the loyal roll of honor.

In August, 1914, Austria threatened to crush Serbia for the supposed murder, on June 28, 1914, of Archduke Ferdinand, who was heir to the Austrian throne. Russia at once promised to protect Serbia. Germany, paying no heed to the peace efforts of other countries, declared war on Russia.

For many years several of the European nations had been suspicious of each other and spent vast sums of money each year in keeping up great armies and navies. Germany and Austria dreamed of increasing their power through the process of war. The murder of Archduke Ferdinand was not a cause for war, but was used as an excuse to begin a war of conquest which had been already planned.

Other countries joined in this World War until there were, on one side, Serbia, Russia, France, Belgium, Great Britain, Japan, Italy by 1915 and the United States by 1917. On the other side were Austria, Ger-

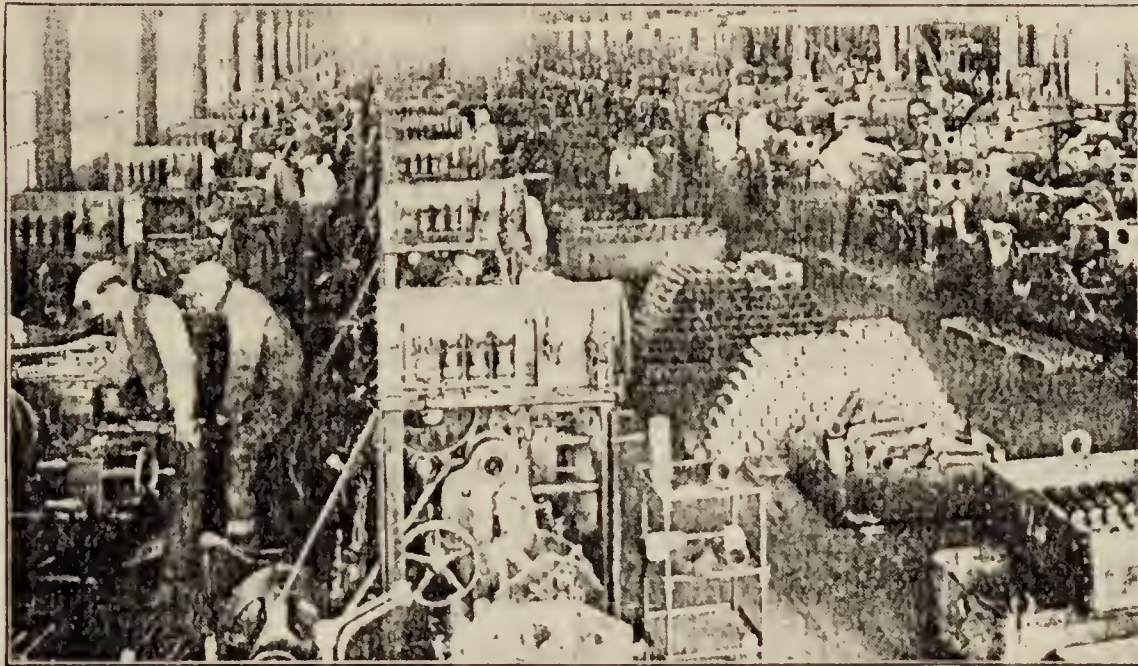
many, Turkey, and by 1915 Bulgaria entered the war. The United States, under the guidance of President Wilson, tried to be neutral. England soon swept all German ships from the seas and began to stop and search the United States ships and seized any supplies that might reach Germany.

Germany began, in 1915, a ruthless submarine warfare. A German submarine torpedoed and sunk the great *Lusitania*, an English passenger ship, off Kinsale, on the Irish coast, on the afternoon of May 7, 1915. Through this cruel act of the German navy one hundred fourteen American citizens lost their lives, as well as one thousand forty-eight citizens of other countries. By April, 1917, German submarines had sunk six hundred eighty-six neutral ships, some of them hospital ships, and two hundred twenty-six American citizens had perished at the hands of the Germans. Neutrality on the part of the United States was no longer possible, and on April 6, 1917, Congress, at the recommendation of President Wilson, declared that a state of war existed between the United States and Germany.

Then came the great task of creating an army and navy, of building warships and of manufacturing guns and ammunition.

Connecticut was fortunate in having for Governor Marcus H. Holcomb, of Southington, who was a man of ability, of staunch patriotism, and a man of action, similar to Governor Jonathan Trumbull of the Revolutionary War and Governor Buckingham of Civil War days.

In 1916, under the direction of the Governor, great industrial and preparedness parades were held throughout the State. It was the opinion of the Governor and



A MUNITION FACTORY DURING THE WAR

the one million three hundred thousand people of the State that there was no escape from war with Germany.

The largest munition factories in the United States were located in Connecticut and as war seemed near the Governor saw that the Connecticut National Guard would soon be needed by the Federal government. This would leave the great factories unprotected, and German sympathizers were abundant in the State. Therefore, at the request of Governor Holcomb, the Connecticut Legislature, in loyal anticipation of the war and while singing "America," passed an act creating the Connecticut State Guard. The total enrollment in

this State Guard was nineteen thousand nine hundred eighty-one men. Many of these men were, from time to time, passed on into the service of the National Guard. War was declared, as has been stated, on April 6, 1917, and the Connecticut State Guard, in small groups, were busy drilling almost every night throughout the summer and winter, on armory floors or on village greens and in Grange halls through the State.

The men of the Connecticut State Guard, by their constant practice and quick assembly when ordered on active duty, twice by the Federal government and six times by State summons, kept in check the activities of German agents in Connecticut. They aided in Liberty Loan drives and gave confidence to the people of the State.

Connecticut contributed about sixty thousand officers and men for the armies of the United States, about three thousand for the armies of the Allies and about two thousand men for camp duties. Over six thousand of these lost their lives in the war.

Connecticut troops fought bravely at Seicheprey, Aisne-Marne, Saint Mihiel, the Meuse Heights, the Meuse-Argonne battle, Verdun, and in many other battles in France as they took their places beside the English and the French in the greatest war of history.

All the American troops in France during the World War were placed under the command of General Pershing, who had seen service in the Spanish-American War and on the Mexican border.

On April 14, 1918, General Ferdinand Foch, of

France, was given the command of all the Allied troops in Europe. Under his keen and clearsighted leadership all the Allied armies moved in unison, and a tremendous, unceasing drive by all Allied units was begun. Gradually, and by most desperate fighting during day and night, the German lines were forced back from Flanders fields, back from the plains of Paris, and back from the borders of Italy. The hitherto impregnable Hindenburg line of the Germans was broken. The mighty armies of Germany began to yield under the terrible pressure of the Allies. Then the Germans asked the Allies for a rest in the conflict. This was agreed to and at eleven in the forenoon, on November 11, 1918, the great guns of war ceased to shake earth and sky. The Allies and the Germans ceased to fight. The Germans were defeated and the war was over.

November 11, 1918, the day on which the Allies and the Germans signed an agreement whereby both sides were to stop fighting, is known as Armistice Day. November 11 has become a legal holiday in Connecticut and all other States of the Union.

On June 28, 1919, twenty-nine nations signed a peace treaty with Germany, in the Hall of Mirrors in the Palace of Versailles. The United States Senate did not accept the Versailles pact, but signed a separate treaty with Germany in November, 1921.

The people of Connecticut, in support of the Allies, subscribed for Liberty Bonds to the amount of four hundred thirty-seven million four hundred seventy-six thousand one hundred three dollars.

At the close of the World War Connecticut was given the flag that floated over the Capitol in Washington during the war, as an honor award for the greatest excess above quota subscriptions of any other State in the United States.

“Far from the great red welter of the world,
Out from the tide of its red suffering
Comes the slow sunrise of the ancient dream—
Thine must it be to break an unpathed way,
And lift the torch for a world in brotherhood.”

—MARY SIEGRIST.

SUGGESTIONS FOR STUDY

1. Look up in an European history facts connected with the history of Germany, Austria, Russia, Turkey, Belgium, France, Serbia, Great Britain, Italy, Japan, and Bulgaria. Tabulate these facts in your notebook. 2. List the events leading up to the entrance of the United States into the war. 3. Prepare a short talk on each of the following: (a) What Connecticut did at home during the World War. (b) What Connecticut did across the seas during the World War.

CHAPTER XXIII

THREE HUNDRED YEARS OF PROGRESS

Three hundred years of progress and of change
Have rolled away since first the white man came,
And tales of long ago to us seem strange,
For food and clothes and homes are not the same.

THE history of Connecticut is the history of a Republic. From the famous voyage of Adrian Block up the Connecticut River, in 1614, to the present time is over three hundred years. From the historic spring of 1635, when Thomas Hooker came down through the wilderness from Boston to Connecticut, to the present time (1932) is almost three hundred years. The struggle with wild animals, gloomy forests, and Indians is ended. The glorious part Connecticut took in the struggle for a continent, in the Revolutionary War, in the Civil and World Wars, is blazoned on the eternal pages of history in the crimson blood of her sons who fought and bled, and in the records of the deeds of the brave who have toiled at home for three hundred years in war and in peace. Our Connecticut statesmen and scholars have made many a national record of accomplishment that will last as long as history lasts.

During all these years changes have been going on in customs, in dress, in living conditions, in thought and in speech, and in fact almost everything has changed. The mighty forests have been cut away; many scat-

tered settlements have become great cities; the winding footpaths have become our great highways over which roll the swift wheels of pleasure and of commerce.

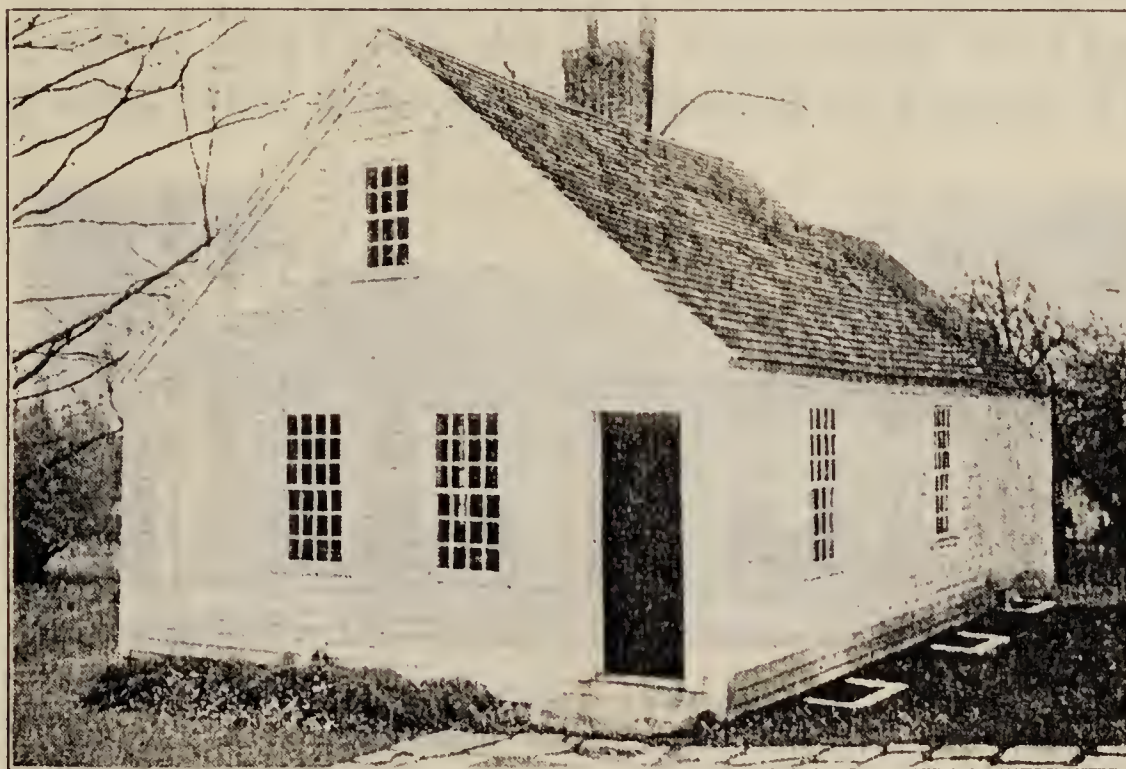
The canoe and the sail and the canal and the stage have given place to the steamship, the train, the auto, and the flying argosies of the skies. From the days of the letter carried by a friend as he travelled has come the national postal system, now reaching every remote home within our State and the nation. We also have the telegraph and the telephone, the air mail, the radio and television.

Invention after invention has been made during these three hundred years of Connecticut history, and improvement after improvement has been made until Connecticut has become almost a new State in thought, action, and deed.

As the years have rolled by Connecticut has been influential and helpful in the life of our great nation. The Tapping Reeve Law School, in Litchfield, was the first law school in America. More than one thousand lawyers were trained here and many of them became eminent jurists and legislators. In the roll of the States Connecticut holds an honored place. In the moulding of constitutional government it has been the leader of all other States of the Union, for all State constitutions, and even the Constitution of the United States has been influenced by our Connecticut form of government.

In the past three hundred years the people of New

England and Connecticut have learned the great lesson that church and state government should be separate. If we refer to the original constitutions of Connecticut



THE TAPPING REEVE LAW SCHOOL

and New Haven we may note that in those days church and state government were united.

Connecticut has also learned another great lesson in the last three hundred years, namely, that if democracy is to be carried on successfully all the children of all the people must be given equal educational opportunities. For this reason our public-school system has been built up and is supported by the public.

The several States of the Union have ever been jealous of their rights and have struggled to maintain them against encroachment by the Federal government. In

turn, the towns of Connecticut have been and are anxious to maintain control of local affairs and the democratic privilege of the ancient town meeting.

Most of the early settlers of Connecticut came from England, but during the later years people have been coming from many of the countries of Europe. This



PUBLIC LIBRARY AT UNIONVILLE. ALMOST EVERY TOWN IN THE STATE HAS ITS PUBLIC LIBRARY

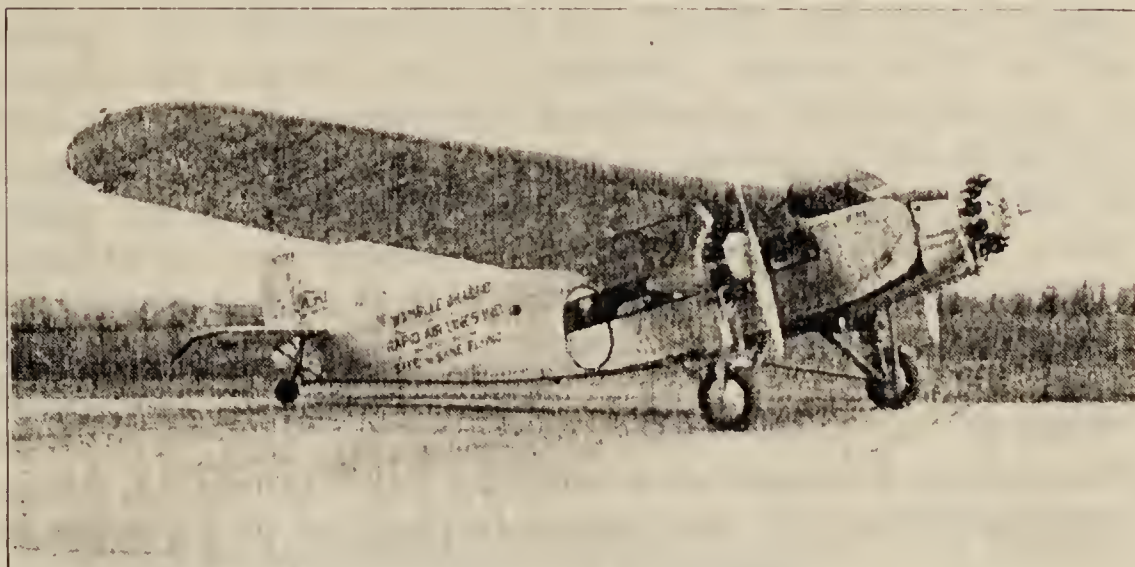
has brought about a mixed population. Even as a mixed people we all may become loyal citizens, able and willing to carry on the affairs of our State with even greater service and success.

In 1635 there was hardly a book other than the Bible in Connecticut. To-day there is the great State Library, in Hartford, and there are great libraries in our cities and smaller libraries in our towns and in our schools.

We have newspapers and magazines, telephones and radios, pianos, electric washing-machines, electric lights, stoves and furnaces, lawn mowers, farm implements, wagons, autos, airships, moving and talking pic-

tures and hundreds of other things that the early settlers did not have.

With the improved means of travel and the improved methods of communication no community and no home need be isolated, as in days of old. The radio in some distant home on a seemingly lonely hill in



MODERN TRANSPORT

Barkhamsted brings in the voices of the air as clearly as if located on Dixwell Avenue, New Haven. The auto carries the farmer and his family to the nearest village and city in a brief space of time.

We are now, 1932, a State of more than one and one-half million people, and a part of our great country, the United States of America.

"All hail to the State that we honor,
And claim as the place of our birth,
The glory and pride of our nation,
The spot that is brightest on earth."

—FANNY J. CROSBY.

Three hundred years of Connecticut history have rolled away. Those who have gone before us have made the State what it is to-day and we who are here now are helping mould the Connecticut of to-morrow.

"Such, I say, is Connecticut! There is no outburst of splendor in her history, no glaring or obtrusive prominence to attract the applause of the multitude. Her true merit and position are discovered only by search, she is seen only through the sacred veil of modesty—great, only, in the silent energy of worth and beneficence. But when she is brought forth out of her retirement, instead of the little, declining, undistinguished, scarcely distinguishable State of Connecticut, you behold, rising to view, a history of practical greatness and true honor; illustrious in its beginning; serious and faithful in its progress; dispensing intelligence, without the rewards of fame; heroic for the right, instigated by no hope for applause; independent, as not knowing how to be otherwise, adorned with names of wisdom and greatness, fit to be revered as long as true excellence may have a place in the reverence of mankind."

—HORACE BUSHNELL.

SUGGESTIONS FOR STUDY

1. Compare conditions in Connecticut three hundred years ago with those of to-day with respect to food, shelter, clothing, communication, travel, speech, thought, books, papers and magazines, and occupations. These may be illustrated by plays. 2. Draw or trace a map of Connecticut and locate each of the principal cities. 3. Make a list of improvements and inventions and show how each has helped to change conditions in Connecticut. 4. Consider why it is necessary that all children of the State be given equal educational opportunities. 5. List ways Connecticut has aided our nation.

CHAPTER XXIV

OUR AUTHORS

“O, glorious Connecticut! thy name,
Uncouth in song, too long concealed from fame,
If yet thy filial bards the gloom can pierce,
Shall rise and flourish in immortal verse.”

—DAVID HUMPHREYS.

THE early people of Connecticut were very busy clearing the land, making a living, and getting the best of bears, wolves, and Indians. They had little time to write books or poems, or even to read many books except the Bible. The ministers, however, wrote sermons. Reverend Thomas Hooker was the first Connecticut author. He had one hundred of his sermons published in England. His greatest sermon was the famous sermon on “Government.” This was preached before the first constitution of Connecticut was written. In this sermon the principles of government were set forth. After his death more than one hundred years passed away before many writings of note appeared. Most of the writings, other than sermons, consisted of records and accounts of the wars with the Indians. Aside from sermons, records, and Indian wars, it seems most of the writers preferred poetry. The Connecticut poets have written a large number of volumes of poetry. They have written on numerous subjects. Often they wrote in imitation of Homer or Virgil or some other great writer of the past.

After the Revolutionary War a group of nine men, graduates of Yale and later known as the "Hartford Wits," undertook to furnish the new Republic with poetry suitable for so glorious a country. The leaders of this group were John Trumbull, Timothy Dwight, Joel Barlow, and David Humphreys. Their associates were Theodore Dwight, Richard Alsop, Elihu Smith, Mason Cogswell, and Lemuel Hopkins.

Their first joint publication was the "Anarchiad," printed in the New Haven Gazette in 1786. Their next publication was "The Echo," printed in 1791 in the American Mercury. Both of these publications were political and in support of the new government.

A few Connecticut poets and writers have become noted outside of the State. Many of them have been forgotten. The following is a partial list of Connecticut writers, with a few lines from the work of each:

Richard Alsop was born in Middletown in 1726. The following is a quotation from his well-known poem on the "Death of Washington":

"Why o'er the city spreads this death-like gloom?
Why round displayed the insignia of the tomb?
Why sounds yon passing knell in accents slow,
And strings each heart in unison of woe?
Why o'er these martial bands gay standards wave
In mournful pomp the colors of the grave?
Why droops yon veteran soldier's hoary head,
His honest pride, his wonted ardor fled?"

John G. C. Brainard was born in New London in 1796. Among the best of his poems are "The Fox of

Salmon River," "The Shad Spirit," "Fort Griswold," "The Sea Bird's Song," and "To the Connecticut River." The following lines from "To the Connecticut River" show the musical quality of his poems:

"Dark as the frost-nipped leaves that strew the ground,
The Indian hunter here his shelter found;
Here cut his bow and shaped his arrow true,
Here built his wigwam and his bark canoe,
Speared the quick salmon leaping up the streams
And slew the deer 'neath moonlight's misty beams."

Henry Howard Brownell was born in Providence in 1820. He spent most of his time in East Hartford. He served in the Civil War with Farragut on the flagship Hartford in the battle of Mobile Bay. In the following lines Brownell begins a description of the battle:

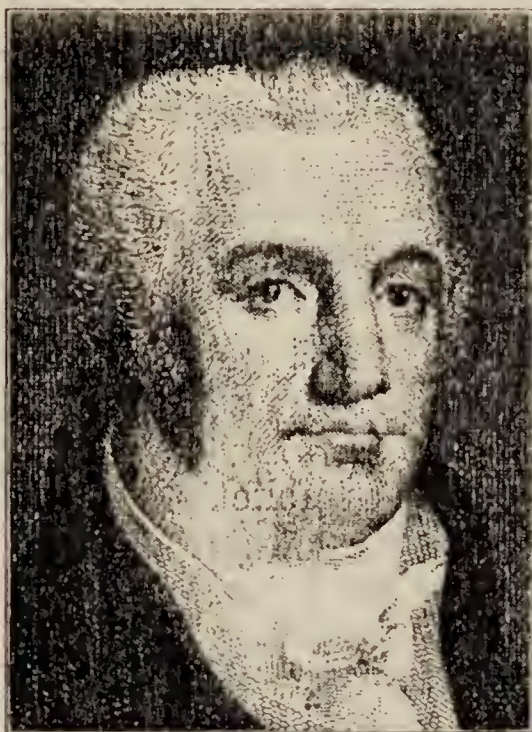
" 'Man your starboard battery!
Kimberly shouted.
The ship with her heart of oak
Was going mid roar and smoke
On to victory.
None of us doubted,
No, not our dying—
Farragut's flag was flying."

Horace Bushnell was born in Litchfield in 1802, and wrote on religious questions, such as "Christian Nurture" and "Christ in Theology." He had the ability to make any subject on which he wrote interesting. The following is a quotation from his historical estimate of Connecticut:

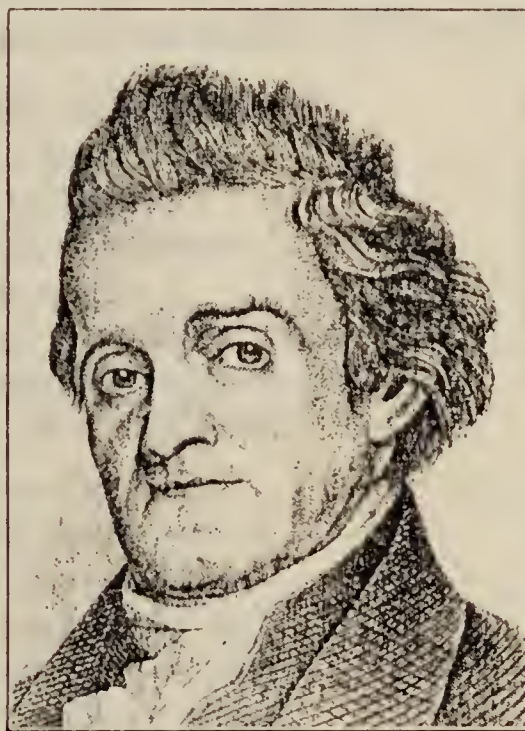
"John Fitch of Connecticut has the distinguished honor of producing the first steamboat that ever moved upon the

waters of the world. He was unfortunate in his character, though a man of genius and high enthusiasm. Failing of the means necessary to complete his experiments, and universally derided by the public, he persisted in the confidence that steam was to be the great agent of river navigation in the world, and gave it, as a last request, that his body might be buried on the banks of the Ohio, where his rest would be soothed by the blowing of steam and the splash of the waters."

Joel Barlow was born in Redding in 1755 and served



JOEL BARLOW



NOAH WEBSTER

in the Revolutionary War. He was the seventh Ambassador to France, where he was so well liked that he was made an honorary French citizen. Barlow wrote the "Vision of Columbus" in a long poem called the "Columbiad." This is probably the most ambitious at-

tempt to write a great poem ever made in America. The opening lines of the poem are as follows:

"I sing the mariner who first unfurled
An eastern banner o'er the western world,
And taught mankind where future empires lay
In these fair confines of descending day."

Rose Terry Cooke was born in West Hartford in 1827. Among her best books are *Happy Dodd* and *The Sphinx's Children*. She also wrote a number of poems. One of the most popular of her poems is entitled "The Two Villages," written in connection with Collinsville:

"Over the river, on the hill,
Lieth a village white and still;
All around it the forest trees
Shiver and whisper in the breeze;
Over it sailing shadows go
Of soaring hawk and screaming crow,
And mountain grasses, low and sweet,
Grow in the middle of every street.

Over the river, under the hill,
Another village lieth still;
There I see in the cloudy night
Twinkling stars of household light,
Fires that gleam from the smithy's door,
Mists that curl on the river shore;
And in the roads no grasses grow,
For the wheels that hasten to and fro."

John Fiske was born in Hartford in 1872. He wrote mostly on history and philosophy. The following is a quotation from *The Beginnings of the United States*:

"The overthrow of the Pequots was a cardinal event in the planting of New England. It removed the chief obstacle

to the colonization of the Connecticut coast, and brought the inland settlements into such unimpeded communication with those on tide-water as to prepare the way for the formation of the New England Confederacy."

Samuel Goodrich was born in Litchfield in 1793. He wrote both prose and poetry. Though he spent most of his time in Boston, he remembered Connecticut. The following lines are entitled "Memory of Home":

"I loved those hills, I loved the flowers
That dashed with gems their sunny swell,
And oft I fondly dreamed for hours,
By streams within those mountain dells."

Anna J. Grannis was born in Berlin in 1856. She resided in Plainville most of her life in a quiet way, helping the poor and writing verses about familiar subjects with genuine feeling and frankness of utterance. The following is from her poem "The Old Red Cradle":

"Take me back to the days when the old red cradle rocked
In the sunshine of the years that have gone;
To the good old trusty days, when the door was never
locked,
And we slumbered unmolested till the dawn."

Fitz-Greene Halleck was born in Guilford in 1795. He wrote some of the best poetry of his time. His best poems are "Alnwick Castle," "Burns," "Red Jacket," "Marco Bozzaris," and the verses on the death of his friend Drake. The following is quoted from his poem "Connecticut":

"And still her gray rocks tower above the sea
That crouches at their feet, a conquered wave,"

'Tis a rough land of earth, and stone and tree,
Where breathes no castled lord or cabined slave;
Where thought, and tongues, and hands, are bold and free,
And friends will find a welcome, foes a grave;
And where none kneel, save when to Heaven they pray,
Nor even then, unless in their own way."

James A. Hillhouse was born in New Haven in 1799. He wrote many poems. Among the best are "Demetria," "The Judgment," and "Hadad." "Hadad" is considered his best poem. The following is a quotation from Act I, Scene 3. This scene is laid in Judea in the days of King David. Hadad is a Syrian prince. Tamar is the lovely daughter of Absalom. King David is the "grandsire" referred to by Hadad:

Hadad. I heard no sounds, but such an evening sends
Up from the city to these quiet shades;
A blended murmur sweetly harmonizing
With flowing fountains, feathered minstrelsy,
And voices from the hills.

Tamar. The sound I mean
Floated like mournful music round my head,
From unseen fingers.

Hadad. When?

Tamar. Now as thou camest.

Hadad. 'Tis but thy fancy, wrought
To ecstasy; or else thy grandsire's harp
Resounding from his tower at eventide.
I've lingered to enjoy its solemn tones,
Till the broad moon, that rose o'er Olivet,
Stood listening in the Zenith; yea, have deemed
Viols and heavenly voices answered him."

David Humphreys was born in Derby in 1753 and served in the War of 1812. In this war he received the

rank of brigadier-general. The following lines are from the poem entitled "American Winter":

"The cattle fed—the fuel piled within—
At setting day the blissful hours begin;
'Tis then, sole owner of his little cot
The farmer feels his independent lot:
Hears with the crackling blaze that lights the wall,
The voice of gladness and of nature call;
Beholds his children play, their mother smile.
And tastes with them the fruit of summer's toil."

Donald G. Mitchell, who wrote under the name of "Ik Marvel," was born in Norwich in 1822. He wrote *My Farm of Edgewood*, *Reveries of a Bachelor*, and *American Lands and Letters*. The following is from one of his essays entitled "Summer":

"I thank Heaven every summer's day of my life, that my lot was humbly cast, within the hearing of romping brooks, and beneath the shadow of oaks, and far from all the tramp and bustle of the world, into which fortune has led me in these latter years of my life. I delight to steal away for days and for weeks together, and bathe my spirit in the freedom of the old woods."

James Gates Percival was born in Berlin in 1795. He has written a large number of poems. The following is from the poem entitled "New England":

"Hail to the land whereon we tread,
Our fondest boast;
The sepulchre of mighty dead,
The truest hearts that ever bled,
Who sleep on Glory's brightest bed,
A fearless host;
No slave is here; our unchained feet
Walk freely as the waves that beat
Our southern coast."

Reverend John Pierpont was born in Litchfield in 1785. He was a lawyer, a minister, and a business man. Several of his poems were opposed to slavery. Many of his poems are well known outside of Connecticut. Among these are "The Pilgrim Fathers" and "Warren's Address at Bunker Hill." One stanza of "The Pilgrim Fathers" is here given:

"The Pilgrim fathers, where are they?
The waves that brought them o'er
Still roll in the bay, and throw their spray
As they break along the shore;
Still roll in the bay, as they rolled that day,
When the Mayflower moored below,
When the sea around was black with storms,
And white the shore with snow."

Mrs. Lydia Huntley Sigourney was born in Norwich in 1791. She was one of the most popular Connecticut writers. The following is a quotation from one of her poems entitled "The American Indians":

"Like forest leaves those forest-tribes have fled;
Deep 'neath the turf their ancient weapon lies;
No more their harvest lifts its golden head,
Nor from their shaft the stricken red-deer flies."

Edward Rowland Sill was born in Windsor in 1841. The following is a quotation from his poem entitled "The Fool's Prayer":

"The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung?
The word we had not sense to say—
Who knows how grandly it had rung?"

Edmund C. Stedman was born in Hartford in 1833. He was war correspondent for the New York World from 1861 to 1863. He wrote several volumes of poetry and delivered lectures on the writing of verse. His ballads are of value and his lyric poems are very beautiful. The following is a quotation from "Kearny at Seven Pines":

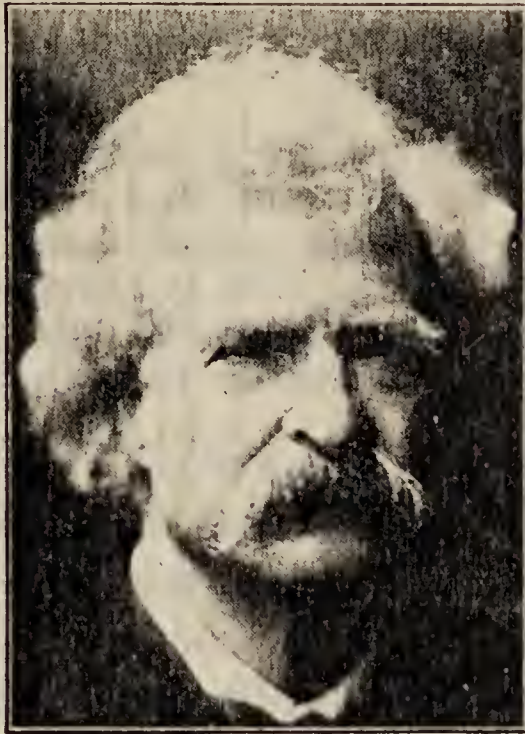
"O, evil the black shroud of night at Chantilly,
That hid him from sight of his brave men and tried!
Foul, foul sped the bullet that clipped the white lily,
The flower of our knighthood, the whole army's pride!
Yet we dream that he still, in that shadowy region
Where the dead form their ranks at the wan drummer's
sign,
Rides on, as of old, down the length of his legion,
And the word still is, 'Forward!' along the whole line."

Harriet Beecher Stowe, born in Litchfield in 1811, was the sister of the famous Henry Ward Beecher. She wrote *Uncle Tom's Cabin*. This book secured a popularity unknown to any other book ever published in America, and has been translated into over twenty languages. Mrs. Stowe wrote many other books, such as *Old Town Folks*, *A Minister's Wooing*, and *Religious Poems*. The following is a quotation from *Uncle Tom's Cabin*:

"It was now early spring, and the river was swollen and turbulent; great cakes of floating ice were swinging heavily to and fro in the turbid waters. Owing to the peculiar form of the shore on the Kentucky side, the land bending far out into the water, the ice had been lodged and detained in great quantities, and the narrow channel which swept round the bend was full of ice, piled one cake over another, thus forming a temporary barrier to the descending ice, which lodged,

and formed a great undulating raft, filling up the whole river, and extending almost to the Kentucky shore."

John Trumbull was born in Waterbury in 1750. When five years of age he began to read Greek and



MARK TWAIN



HARRIET BEECHER STOWE

Latin, and at seven years of age he passed the entrance examinations to Yale College. Trumbull wrote a number of popular poems. His best poem was entitled "McFingal." The hero of this poem is a Justice of the Peace:

"His fathers flourish'd in the Highlands
Of Scotia's fog-benighted islands;
Whence gain's our 'Squire two gifts by right,
Rebellion and the Second-sight."

Samuel L. Clemens (Mark Twain), though not born in Connecticut, made his home in Hartford in 1871.

He was a writer and lecturer known throughout the world. Among his well-known works are *Adventures of Tom Sawyer*, *A Connecticut Yankee in King Arthur's Court*, *Joan of Arc*, and *Innocents Abroad*. The following is a quotation from *Innocents Abroad*:

ASCENT OF MT. VESUVIUS

"Well, as I was saying, we got our mules and horses, after an hour and a half of bargaining with the population of Annunciation, and started sleepily up the mountain with a vagrant at each mule's tail who pretended to be driving the brute along, but was really holding on and getting himself dragged up instead."

Charles Dudley Warner was born in Plainfield, Massachusetts, in 1829, but was for many years editor of the *Hartford Press* and the *Hartford Courant*. Among his best-known works are *My Summer in a Garden*, *Black Rock Studies*, *The Golden House*, and *Being a Boy*. The following is a quotation from *Being a Boy*:

THE SUGAR CAMP

"I think there is no part of farming the boy enjoys more than the making of maple sugar; it is better than "black-berrying," and nearly as good as fishing. And one reason he likes this work is, that somebody else does the most of it. It is a sort of work in which he can appear to be very active, and yet not do much."

Noah Webster was born in West Hartford in 1758. In 1783 he published a spelling book; also a grammar and reading book. In 1828 he published the first complete dictionary of the English language. The work on this dictionary, previous to publication extended over

a period of more than seventeen years. The following is a quotation from the spelling book, entitled *Lessons of Easy Words to Teach Children to Read and to Know Their Duty*:

"A good child will not lie, swear, nor steal. He will be good at home, and ask to read his book; when he gets up he will wash his hands and face clean; and he will comb his hair and make haste to school; he will not play by the way, as bad boys do."

Mrs. Emma Willard, born in Berlin in 1787, wrote a number of textbooks on history, geography, and astronomy. In 1831 she published a volume of poems. Among the best of these are "Ocean Hymn," "Rocked in the Cradle of the Deep," "Bride Stealing," and "Poets of Connecticut." The following is a quotation from "Rocked in the Cradle of the Deep":

"Rocked in the cradle of the deep
I lay me down in peace to sleep;
Secure I rest upon the wave
For thou, O Lord, hast power to save."

Roger Wolcott was born in Windsor in 1679, and took part in the campaign of 1711 against Canada, and later published a number of poems. The following is the first stanza from one of his poems entitled "Meditations":

"Once did I view a fragrant flower fair
Till thro' the optick windows of mine eye
The sweet discoveries of its beauties rare
Did much affect and charm my fantasie,
To see how bright and sweetly it did shine
In beauties that were purely genuine."

Henry Clay Work was born in Middletown in 1832, and attained fame as a song writer. His songs, "Marching Through Georgia," "Kingdom Coming," "Grandfather's Clock," and "Father, Dear Father, Come Home with Me Now," have been sung for years and continue to be popular. The following is from "Marching Through Georgia":

"Bring the good old bugle, boys! We'll sing another song—
Sing it with a spirit that will start the world along—
Sing it as we used to sing it, fifty thousand strong,
While we were marching through Georgia."

SUGGESTIONS FOR STUDY

1. As a class exercise read and discuss the lines given from each author. Find other selections by the same author for further study. 2. Search for poems about the historic things in your locality. 3. Commit to memory a few lines of verse by one or more Connecticut authors. 4. Copy into your notebook a few of the lines you like best. 5. Try to write a few lines about your town or city.

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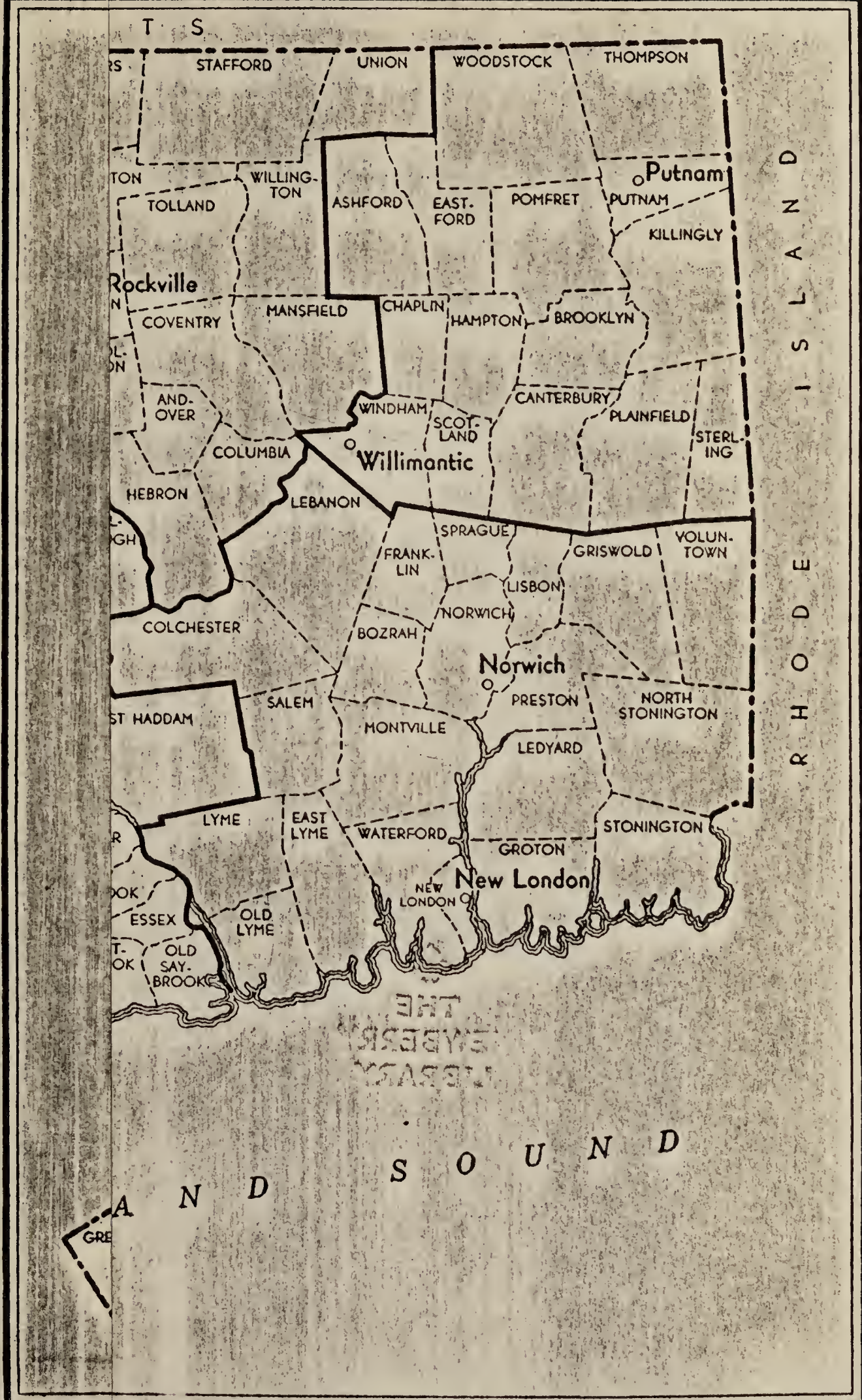
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